القرآن الكريم

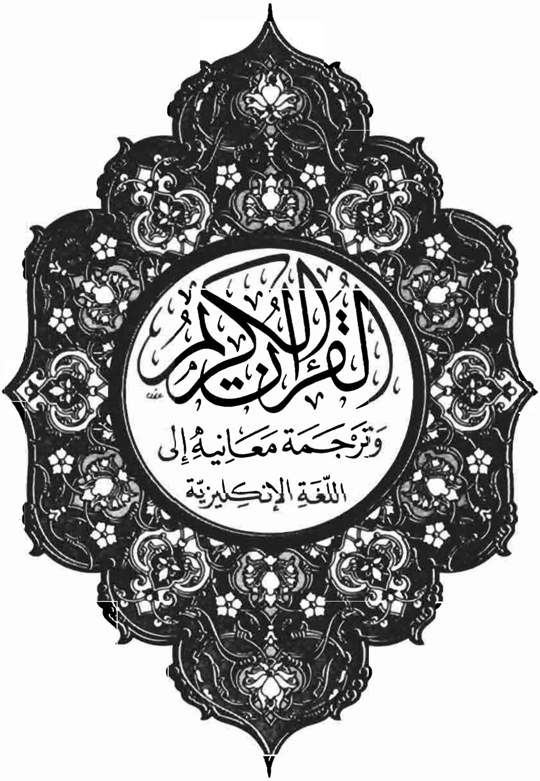
وترجمة معانيه إلى

اللغة الإنجليزية

إِنَّا نَحۡنُ نَزَّلۡنَا ٱلذِّكۡرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ

إِنَّهُۥ لَقُرۡءَانٞ كَرِيمٞ فِي كِتَٰبٖ مَّكۡنُونٖ لَّا يَمَسُّهُۥٓ إِلَّا ٱلۡمُطَهَّرُونَ تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ

تشرف بالأمر بطباعة هذا المصحف الشريف وترجمة معانيه
خادم الحرمين الشريفين الملك فهد بن عبد العزيز آل سعود
ملك المملكة العربية السعودية

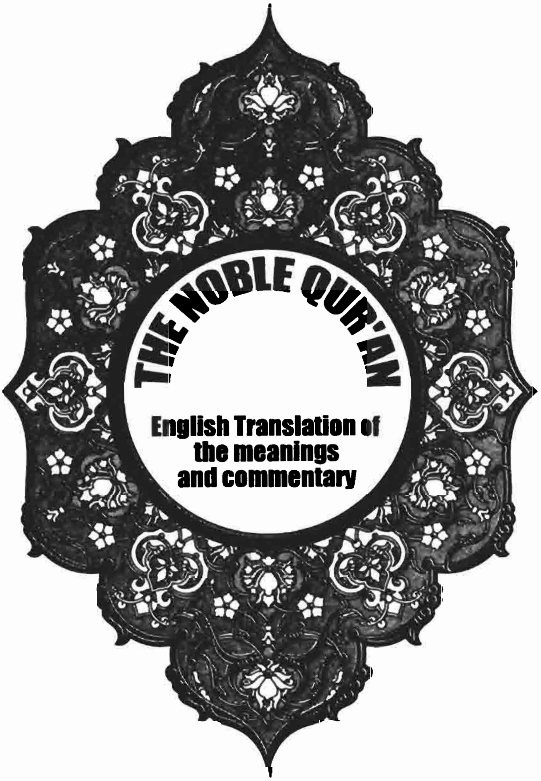


القرآن الكريم

وترجمة معانيه إلى

اللغة الإنكليزية

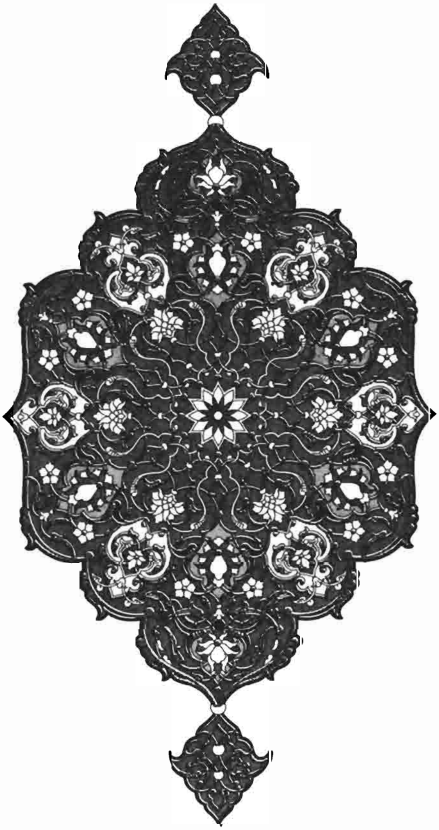
مجمع الملك فهد لطباعة المصحف الشريف



THE NOBLE QUR'AN

English Translation of the meanings and commentary

King Fahd Complex
For The Printing Of The Holy Qur'an



Translation of the meanings of

THE NOBLE QUR'AN

IN THE ENGLISH LANGUAGE

BY

Dr. Muhammad Taqî-ud-Dîn Al-Hilâlî
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KING FAHD COMPLEX FOR THE
PRINTING OF THE HOLY QUR'AN
Madinah, K.S.A.

CONTENTS

1. Attestation
Sheikh 'Abdul 'Aziz bin 'Abdullâh bin Bâz, Dar-ul-Iftâ, (Presidency of Islamic Research, Ifta, Call and Propagation), Riyâdh I

2. Foreword
Dr. 'Abdullah ibn 'Abd al-Muhsin al-Turki, Minister For Islamic Affairs, Endowments, Da'wah and Guidance III

3. The Noble Qur'ân, A Miracle from Allâh (to Prophet Muhammad صلى الله عليه و سلم) IV

4. **The Noble Qur'ân** 1

5. Appendix I

a. List of Prostration places in the Noble Qur'ân 857
b. Names of some of the Prophets mentioned in the Noble Qur'ân .. 858
c. Glossary 859

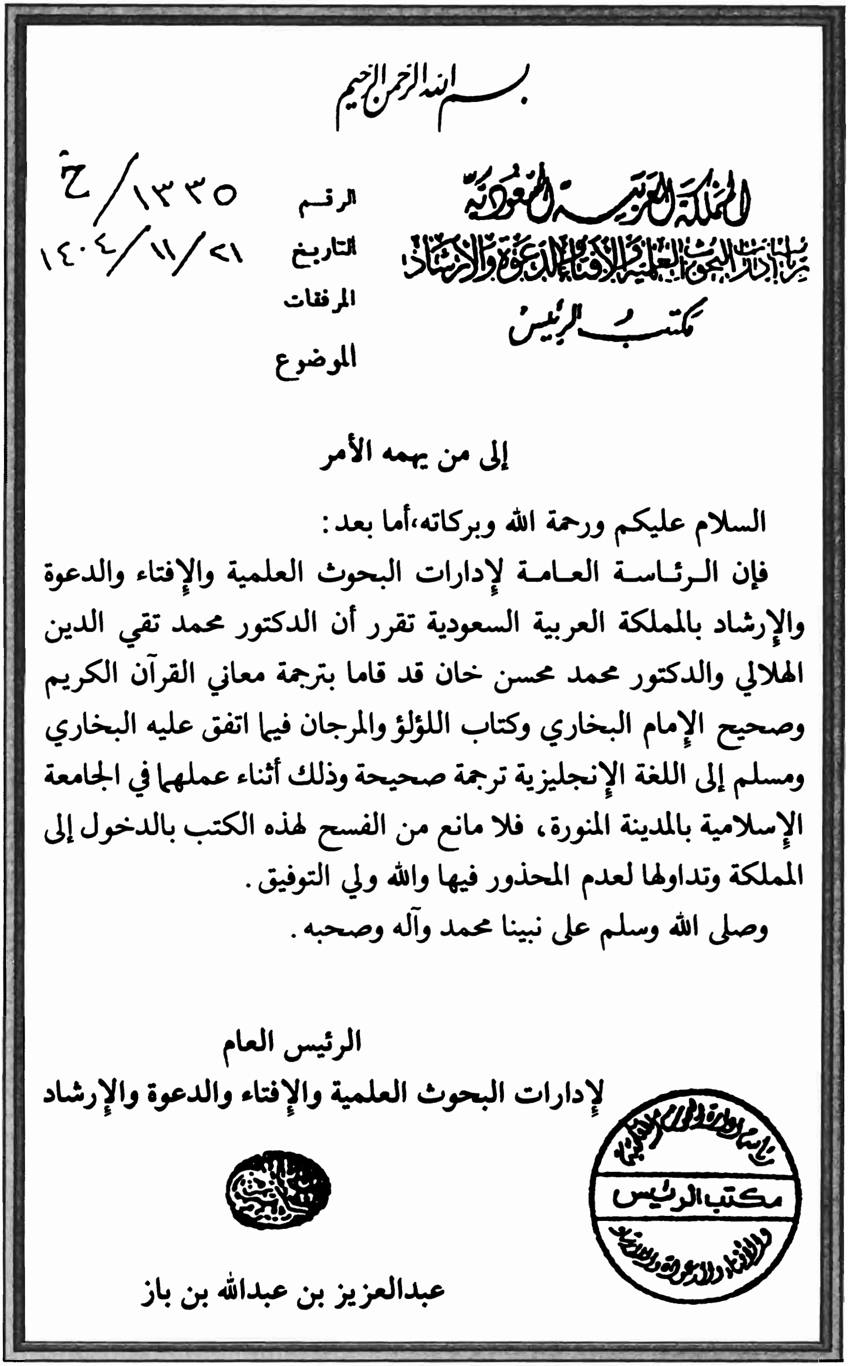
6. Appendix II

a. Why Allah sent Prophets and Messengers? 891
b. *Tauhîd* (Islamic Monotheism) 892
c. *Shahâdah* - Confession of a Muslim 894
d. Polytheism and Disbelief 898
   (i) *Ash-Shirk* and its various manifestations 899
   (ii) *Al-Kufr* — The disbelief and its various manifestations .... .901
e. *An-Nifâq* — The hypocrisy and its various manifestations 903
g. Jesus and Muhammad (peace be upon them) in the Bible and the Qur'ân 904

7. Appendix III

a. Brief Index 914

8. Index of *Sûrahs* (Chapters) 952



بسم الله الرحمن الرحيم

المملكة العربية السعودية
رئاسة إدارات البحوث العلمية والإفتاء والدعوة والإرشاد
مكتب الرئيس

الرقم ١٣٣٥/خ
التاريخ ٢١/١١/١٤٠٤
المرفقات
الموضوع

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام
لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد

مكتب الرئيس

عبدالعزيز بن عبدالله بن باز

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

مقدمة

بقلم معالي الدكتور : عبدالله بن عبدالمحسن التركي
وزير الشؤون الإسلامية والأوقاف والدعوة والإرشاد
المشرف العام على المجمع

الحمد لله رب العالمين ، القائل في كتابه الكريم :
﴿ ... قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ﴾ .
والصلاة والسلام على أشرف الأنبياء والمرسلين ، نبينا محمد ، القائل :
((خيركم من تعلّم القرآن وعلّمه)) .
أما بعد :

فإنفاذاً لتوجيهات خادم الحرمين الشريفين ، الملك فهد بن عبدالعزيز آل سعود ، حفظه الله ، بالعناية بكتاب الله ، والعمل على تيسير نشره ، وتوزيعه بين المسلمين ، في مشارق الأرض ومغاربها وتفسيره ، وترجمة معانيه إلى مختلف لغات العالم .

وإيماناً من وزارة الشئون الإسلامية والأوقاف والدعوة والإرشاد بالمملكة العربية السعودية ، بأهمية ترجمة معاني القرآن الكريم إلى جميع لغات العالم المهمة ، تسهيلاً لفهمه على المسلمين الناطقين بغير العربية ، وتحقيقاً للبلاغ المأمور به في قوله ﷺ : (بلّغوا عني ولو آية) .

وخدمة لإخواننا الناطقين باللغة الإنجليزية ، يطيب لمجمع الملك فهد لطباعة المصحف الشريف بالمدينة المنورة ، أن يقدم للقارئ الكريم هذه الترجمة الإنجليزية ، التي قام بها فضيلة الدكتور محمد تقي الدين الهلالي ، وفضيلة الدكتور محمد محسن خان ، وراجعها من قبل المجمع الدكتور فضل إلهي ظهير ، والدكتور أمين الدين أبوبكر ، والدكتور وجيه عبدالرحمن ، والدكتور ف. عبدالرحيم .

ونحمد الله سبحانه وتعالى أن وفق لإنجاز هذا العمل العظيم ، الذي نرجو أن يكون خالصاً لوجهه الكريم ، وأن ينفع به المسلمين .

إننا لندرك أن ترجمة معاني القرآن الكريم ، مهما بلغت دقتها ، فإنها ستكون قاصرة عن أداء المعاني العظيمة التي يحويها النص القرآني المعجز ، وأن المعاني التي تؤديها الترجمة إنما هي حصيلة ما بلغه علم المترجم في فهم كتاب الله الكريم ، وأنه يعتريها ما يعتري عمل البشر كله من خطإ ونقص.

ومن ثم نرجو من كل قارئ لهذه الترجمة أن يوافي مجمع الملك فهد لطباعة المصحف الشريف بالمدينة النبوية ، بما قد يجده فيها من خطإ أو نقص أو زيادة ، للاستفادة من هذه الملاحظات في الطبعات القادمة إن شاء الله .

والله الموفق ، وهو الهادي إلى سواء السبيل .

In the Name of Allah, the Most Gracious, the Most Merciful

Foreword

By Dr. 'Abdullah ibn 'Abd al-Muhsin al-Turki, Minister for Islamic Affairs, Endowments, Da' wah and Guidance.
The Supervisor General of the Complex

Praise be to Allah, the Lord of the worlds, Who says in His Glorious Book, "There has come to you from Allah a Light and a plain Book", and peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muhammad who has said, "The best of you is he who learns the Qur'an and teaches it".

Following the directives of the Custodian of the Two Holy Mosques, King Fahd ibn 'Abd al-'Azîz Âl Sa'ûd, may Allah guard him, to give the book of Allah all the importance due to it,its publication, its distribution throughout the world, preparation of its commentary and translation of its meanings into different languages of the world; and in view of the firm faith of the Ministry of Islamic Affairs, Endowments, Da'wah and Guidance in the Kingdom of Saudi Arabia in the importance of translating the meanings of the Glorious Qur'an into all the important languages of the world to enable the non-Arabic-speaking Muslims to understand it, and in fulfilment of the injuction of the Prophet ﷺ "Convey my message even if it be one single âyah", and with the view to serve our English-speaking brethren, King Fahd Complex For the Printing of the Holy Qur'an at al-Madinah al-Munawwarah has the pleasure to present the English-speaking reader with this English translation by Dr.Muhammad Taqi-ud Din al-Hilali and Dr.Muhammad Muhsin Khan, which has been revised on behalf of the Complex by Fazal Ilahi Zahir, Dr. Amin ad-Din Abu Bakr, Dr. Wajih 'Abderrahman and Dr. V.'Abdur Rahim.

We praise Allah *subhânahu wa ta'âlâ* for His favour to us in completing this great work, praying Him to accept this as a sincere service for His sake, and for the benefit of the Muslims.

We are aware of the fact that the translation of the meanings of the Glorious Qur'an, however accurate it may be, must fall short of conveying the wealth of meaning that the miraculous text of the original conveys; and that the meaning conveyed by translation is only the sum total of what the translator has understood from the text of the Glorious Book of Allah, and that it cannot escape the defects and drawbacks that are inherent in every human endeavour. We, therefore, request every reader of this translation to furnish the Complex with any mistakes, omission or addition that he may find in it so that they may be eliminated in subsequent editions *in shâ' Allah*.

It is Allah Who bestows success, and guides to the Straight Path.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

The Noble Qur'ân - A Miracle from Allâh (to Prophet Muhammad صلى ا لله عليه و سلم)

﴿ وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ﴿٣٧﴾ ﴾

"And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation)which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. laws, decreed for mankind) — wherein there is no doubt — from the Lord of the *'Âlamîn* (mankind, jinn, and all that exists). " (V.10:37)

﴿ وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ﴿٨٥﴾ ﴾

"And whoever seeks a religion other than Islam, it will never be accepted of him and in the Hereafter he will be one of the losers." (V. 3:85)

حدثنا عبدُ الله بنُ يُوسفَ : حدثنا الليث : حدثنا سعيد المقبري ، عن أبيه ، عن أبي هريرة قال : قال النبي ﷺ : ((ما مِنَ الأنبياءِ نَبيٌّ إلا أعطي من الآيات ما مِثله آمن عليهِ البَشرُ ، وَإنّما كان الّذي أوتيته وحيا أوحاهُ الله إليَّ ، فأرجُو أن أكُونَ أكثرَهُم تَابعاً يوم القِيامَةِ)) .

Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (*Hadîth* No.379, Vol. No.9, *Sahih Al-Bukhari*)

حدثنا محمد بن عبادة : أخبرنا يزيد : حدثنا سليم بن حيان ، وأثنى عليه : حدثنا سعيد بن ميناء : حدثنا أو سمعت جابر بن عبدالله يقول : جاءت ملائكة إلى النبي ﷺ وهو نائم ، فقال بعضُهم : إنه نائم ، وقال بعضهم : إن العين نائمة والقلب يقظان ، فقالوا : إنَّ لصاحبكم هذا مثلاً ، فاضربوا له مثلاً، فقال بعضهم : إنه نائم ، وقال بعضهم : إنَّ العين نائمةٌ ، والقلب يقظان ، فقالوا : مثله كمثل رجل بنى داراً ، وجعل فيها مأدبة وبعث داعياً ، فمن أجاب الداعي دخل الدار وأكل من المأدبة ، ومن لم يجب الداعي لم يدخل الدار ولم يأكل من المأدبة . فقالوا : أوِّلوها له يفقهها ، فقال بعضهم : إنه نائم ، وقال بعضهم إن العين نائمة والقلب يقظان ، فقالوا : فالدار الجنة ، والداعي محمد ﷺ ، فمن أطاع محمداً ﷺ فقد أطاع الله ، ومن عصى محمداً ﷺ فقد عصى الله ، ومحمد ﷺ فرق بين الناس .

تابعه قتيبة ، عن ليثٍ ، عن خالدٍ ، عن سعيد بن أبي هلالٍ ، عن جابرٍ : خرج علينا النبي ﷺ .

Narrated Jâbir bin ‘Abdullâh رضى الله عنهما : Some angels came to the Prophet (Muhammad صلى الله عليه وسلم) while he was sleeping. Some of them said, “He is sleeping.” Others said, “His eyes are sleeping but his heart is awake.” Then they said, “There is an example for this companion of yours.” One of them said, “Then set forth an example for him.” One of them said, “He is sleeping.” Another said, “His eyes are sleeping but his heart is awake.” Then they said, “His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet.” Then the angels said, “Interpret this parable to him so that he may understand it.” One of them said, “He is sleeping.” The others said, “His eyes are sleeping but his heart is awake.” And then they said, “The house stands for Paradise and the callmaker is Muhammad صلى الله عليه وسلم and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e.,

through his message, the good is distinguished from the bad, and the believers from the disbelievers).”

(*Hadîth* No. 385, Vol. No.9, *Sahih Al-Bukhârî*).

حدَّثنا مُحَمَّد بن سِنانٍ : حدَّثنا فليح بن سليمان : حدَّثنا هلال بن علي ، عن عبد الرَّحمنِ بنِ أبي عمرة ، عن أبي هريرة قال : قال رسول اللَّه صلى اللَّه عليه وسلَّم : أنا أوْلى النَّاسِ بِعيسى ابنِ مريم في الدُّنيا والآخرة، والأنبياء إخوةٌ لعَلاَّت ، أُمَّهاتهم شتَّى ودينهم واحد .وقال إبراهيم بن طهمان ، عن موسى بن عُقبة ، عن صفوان بن سُليم ، عن عطاء بن يسار ، عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم.

Narrated Abu Hurairah رضي الله عنه : Allâh’s Messenger صلى الله عليه و سلم said, “Both in this world and in the Hereafter, I am the nearest of all the people to ‘Îsâ (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism).” (*Hadîth* No. 652, Vol. No.4, *Sahih Al-Bukhârî*).

بابُ وجُوبِ الإيمَانِ برِسَالةِ النبي صَلَّى اللَّه عليْه وسَلَّم

حدَّثني يونس بن عَبدالأعلى : أخبرنا ابنُ وَهْب قال : وأخبرني عمرو أنَّ أبا يونس حدَّثه عن أبي هُريرة عن رسول اللَّه صلَّى اللَّه عليه وسلَّم أنَّه قال : والذي نَفْس مُحمَّد بِيده لا يَسمَعُ بِي أحدٌ من هذه الأُمَّةِ يهودي ولا نصراني ثمَّ يموت و لم يؤمن بالذي أُرسِلْتُ بِه إلاّ كان من أصحاب النَّار.(رواه مسلم في كتاب الإيمان)

It is obligatory to have belief in the Messengership of the Prophet (Muhammad صلى الله عليه و سلم). Narrated Abu Hurairah رضي الله عنه : Allâh’s Messenger صلى الله عليه و سلم said: “By Him (Allâh) in Whose Hand Muhammad’s soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e., Islamic Monotheism), but he will be from the dwellers of the (Hell) Fire.” (*Sahih Muslim*, the Book of Faith, Vol.1, Chapter No. 24). [See also (V.3:116)]

Sûrat Al-Fâtihah (The Opening) I

1. In the Name of Allâh, the Most Gracious, the Most Merciful.

2. All the praises and thanks be to Allâh, the Lord[1] of the *'Âlamîn* (mankind, jinn and all that exists).[2]

3. The Most Gracious, the Most Merciful.

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

6. Guide us to the Straight Way.[3]

7. The Way of those on whom You have bestowed Your Grace[4], not (the way) of those who earned Your Anger[5] (such as the

سُورَةُ الفَاتِحَةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾

ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾

مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾

صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ

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[1] (V.1:2) Lord: The actual word used in the Qur'ân is *Rabb*. There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'ân actually mean *Rabb* and should be understood as such.

[2] (V.1:2). Narrated Abu Sa'îd bin Al-Mu'alla: While I was praying in the mosque, Allâh's Messenger صلى الله عليه وسلم called me but I did not respond to him. Later I said, "O Allâh's Messenger, I was praying." He said, "Didn't Allâh say — Answer Allâh (by obeying Him) and His Messenger when he صلى الله عليه وسلم calls you." (V. 8:24). He then said to me, "I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'ân, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, "I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'ân?" He said, "*Al-Hamdu lillahi Rabbil-'âlamîn* [i.e. all the praises and thanks be to Allâh, the Lord of the *'Âlamîn* (mankind, jinn and all that exists)], *Sûrat Al-Fâtihah* which is *As-Sab' Al-Mathâni* (i.e. the seven repeatedly recited Verses) and the Grand Qur'ân which has been given to me." (*Sahih Al-Bukhâri*, Vol.6, *Hadîth* No.1).

[3] (V.1:6) Guidance is of two kinds:

a) Guidance of *Taufîq* i.e. totally from Allâh, i.e. Allâh opens one's heart to receive the truth (from disbelief to Belief in Islâmic Monotheism).

b) Guidance of *Irshâd* i.e. through preaching by Allâh's Messengers and the pious preachers who preach the truth i.e. Islâmic Monotheism.

[4] (V.1:7) i.e. the way of the Prophets, the *Siddîqûn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddîq), the martyrs and the righteous, [as Allâh عز و جل said: "And whoso obeys Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddîqûn*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

[5] Narrated 'Adi bin Hâtim رضي الله عنه: I asked Allâh's Messenger صلى الله عليه و سلم about the Statement of Allâh: 1." غير المغضوب عليهم *Gharil maghdubi 'alaihim* (not the way of those who earned Your Anger)," he صلى الله عليه و سلم replied "They are the

Jews), nor of those who went astray (such as the Christians).[1],[2],[3]

ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۝٧

Jews". And 2. ولاالضالين *Walad dâlîn* (nor of those who went astray)," he صلى الله عليه و سلم replied: "The Christians, and they are the ones who went astray" [This *Hadith* is quoted by At-Tirmidhi and Abu Dâwûd].

[1] (V.1:7) Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar رضى الله عنهما: The Prophet صلى الله عليه وسلم met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet صلى الله عليه وسلم. A meal was presented to the Prophet صلى الله عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Nusub** in the name of your idols etc. I eat only those (animals) on which Allâh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say,"Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

* *Nusub:* See the glossary.

Narrated Ibn 'Umar رضى الله عنهما: Zaid bin 'Amr bin Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow.

He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allâh's Anger." Zaid said, "I do not run except from Allâh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except *Hanîf* (Islâmic Monotheism)" Zaid enquired, "What is *Hanîf?"* He said, "*Hanîf* is the religion of (the Prophet) Abraham عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allâh's Curse." Zaid replied, "I do not run except from Allâh's Curse, and I will never bear any of Allâh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except *Hanîf* (Islâmic Monotheism)." Zaid enquired, "What is *Hanîf?"* He replied "*Hanîf* is the religion of (the Prophet) Abraham عليه السلام he was neither a Jew nor a Christian, (and he used to worship none but Allâh (Alone) — Islâmic Monotheism." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allâh! I make You my Witness that I am on the religion of Abraham".

Narrated Asmâ' bint Abî Bakr رضى الله عنها: I saw Zaid bin 'Amr bin Nufail standing with his back against the *Ka'bah* and saying, "O people of Quraish! By Allâh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, 'Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." (*Sahih Al-Bukhâri*, Vol.5, *Hadîth* No.169).

[2] (V. 1:7): Narrated 'Ubâdah bin As-Sâmit رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever does not recite *Sûrat Al-Fâtihah* in his prayer, his prayer is invalid." (*Sahih Al-Bukhâri,* Vol.1, *Hadîth* No.723).

[3] (V. 1:7): Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* says: *Ghairil-maghdubi 'alaihim walad-dâllîn.* [i.e. not the way of those who earned Your Anger, nor the way of those who went astray (1:7)], then you must say, *Âmîn,* for if one's utterance of *Amîn* coincides with that of the angels, then his past sins will be forgiven." (*Sahih Al-Bukhâri,* Vol.6, *Hadîth* No.2).

Sûrat Al-Baqarah (The Cow) II

20. This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for people who have Faith with certainty.[1]

هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ
لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾

21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.

أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ
كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً
مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ﴿٢١﴾

22. And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.[2]

وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَلِتُجْزَىٰ
كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

23. Have you seen him who takes his own lust (vain desires) as his *ilâh* (god)? And Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?

أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ
عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً
فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time).[3] And they have no knowledge of it: they only conjecture.

وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ
إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ مَّا كَانَ حُجَّتَهُمْ
إِلَّآ أَن قَالُوا۟ ٱئْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾

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[1] (V.45:20)

a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

[2] (V.45:22) See the footnote of (V.15:23).

[3] (V.45:24) Narrated Abu Hurairah رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said: "Allah said, 'The son of Adam annoys Me for he abuses *Ad-Dahr** (Time) though I am *Ad-Dahr* (Time); in My Hands are all things, and I cause the revolution of day and night.' " (*Sahih Al-Bukhari*, Vol.6, *Hadîth* No.351).

* 'I am *Ad-Dahr*' means 'I am the Creator of Time, and I manage the affairs of all creation including Time.' One should not attribute anything whether cheerful or disastrous to Time, for everything is in the Hands of Allah and only He is the Disposer of everything.

26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."

قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٢٦

27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything).

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ
يَوْمَئِذٍ يَخْسَرُ ٱلْمُبْطِلُونَ ٢٧

28. And you will see each nation humbled to their knees (kneeling): each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.

وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ
مَا كُنتُمْ تَعْمَلُونَ ٢٨

29. This Our Record speaks about you with truth. Verily, We were recording what you used to do (i.e. Our angels used to record your deeds).

هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ
مَا كُنتُمْ تَعْمَلُونَ ٢٩

30. Then, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ
رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ٣٠

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)."

وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ
فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ٣١

32. And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)."

وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم
مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا
وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ٣٢

33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُوا۟ وَحَاقَ بِهِم مَّا كَانُوا۟
بِهِۦ يَسْتَهْزِءُونَ ٣٣

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."

وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا
وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ﴿٣٤﴾

35. This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell),[1] nor shall they be returned to the worldly life, (so that they repent to Allâh, and beg His Pardon for their sins).

ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُمُ
ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا
وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾

36. So all the praises and thanks be to Allâh, the Lord of the heavens and the Lord of the earth, and the Lord of the *'Âlamîn* (mankind, jinn and all that exists).

فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ
رَبِّ ٱلْعَٰلَمِينَ ﴿٣٦﴾

37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٣٧﴾

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[1] (V.45:35)

a) Narrated Anas bin Mâlik رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relatives, his property and his deeds follow him; relatives and his property return back while his deeds remain with him." (*Sahih Al-Bukhari*, Vol. 8, *Hadith* No. 521)

b) Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?" till the Lord of the *'Âlamîn* (mankind, jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, '*Qat*! *Qat*! (enough! enough!) By Your '*Izzat* (Honour and Power) and Your *Karam* (Generosity)!' Paradise will remain spacious enough to accommodate more people until Allâh will create some more people and let them dwell in the superfluous (empty) space of Paradise." (*Sahih Al-Bukhari*, Vol. 9, *Hadith* No. 481).

c) Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم used to say, "I seek refuge (with You) by Your '*Izzat* (Honour and Power) *Lâ ilâha illâ Anta* (none has the right to be worshipped but You); Who does not die, while the jinn and the human beings die." (*Sahih Al-Bukhari*, Vol. 9, *Hadith* No. 480).

Sûrat Al-Ahqâf
(The Curved Sand-hills) (XLVI)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Hâ-Mîm.*

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.

4. Say (O Muhammad صلى الله عليه وسلم to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"

5. And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?[1]

6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.

7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ân) when it reaches them: "This is plain magic!"

سُورَةُ الأَحْقَافِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

حمٓ ﴿١﴾

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿٢﴾

مَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ
وَأَجَلٍ مُّسَمًّى ۚ وَٱلَّذِينَ كَفَرُوا۟ عَمَّآ أُنذِرُوا۟
مُعْرِضُونَ ﴿٣﴾

قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟
مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ ۖ ٱئْتُونِى بِكِتَٰبٍ
مِّن قَبْلِ هَٰذَآ أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ
صَٰدِقِينَ ﴿٤﴾

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ
لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ﴿٥﴾

وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ
كَٰفِرِينَ ﴿٦﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ
لَمَّا جَآءَهُمْ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٧﴾

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[1] (V.46:5) See the footnote of (V.2:165).

8. Or say they: "He (Muhammad صلى الله عليه وسلم) has fabricated it." Say: "If I have fabricated it? still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ân)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَلَا تَمْلِكُونَ
لِى مِنَ ٱللَّهِ شَيْـًٔا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِۦ
شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ٨

9. Say (O Muhammad صلى الله عليه وسلم):"I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."

قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ وَمَآ أَدْرِى مَا يُفْعَلُ
بِى وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠
إِلَّا نَذِيرٌ مُّبِينٌ ٩

10. Say: "Tell me! If this (Qur'ân) is from Allâh and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm رضى الله عنه) testifies that this Qur'ân is from Allâh [like the Taurât (Torah)], and he believed (embraced Islâm)[1] while you are too proud (to believe)." Verily, Allâh guides not the people who are *Zâlimûn* (polytheists, disbelievers and wrong-doers).

قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ وَشَهِدَ
شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ
وَٱسْتَكْبَرْتُمْ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ١٠

11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islâmic Monotheism to which Muhammad صلى الله عليه وسلم is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ân), they say: "This is an ancient lie!"

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا
مَّا سَبَقُونَآ إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ فَسَيَقُولُونَ
هَٰذَآ إِفْكٌ قَدِيمٌ ١١

12. And before this was the Scripture of Mûsâ (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'ân) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muhsinûn* (good-doers. See the footnote of V.9:120).

وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً وَهَٰذَا
كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ ٱلَّذِينَ
ظَلَمُوا۟ وَبُشْرَىٰ لِلْمُحْسِنِينَ ١٢

13. Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ١٣

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[1] (V.46:10) See the footnote of (V.5:66).

straight on the Islâmic Faith of Monotheism,[1] on them shall be no fear, nor shall they grieve.

14. Such shall be the dwellers of Paradise, abiding therein (forever) — a reward for what they used to do.

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: “My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).”

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise — a promise of truth, which they have been promised.

17. But he who says to his parents: “Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?” While they (father and mother) invoke Allâh for help (and rebuke their son): “Woe to you! Believe! Verily, the Promise of Allâh is true.” But he says: “This is nothing but the tales of the ancient.”

18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that

أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا
كَانُوا۟ يَعْمَلُونَ ﴿١٤﴾

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا
وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا ۚ
حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ
أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ
وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى
فِى ذُرِّيَّتِىٓ ۖ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾

أُوْلَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا۟
وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ فِىٓ أَصْحَٰبِ ٱلْجَنَّةِ ۖ
وَعْدَ ٱلصِّدْقِ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ﴿١٦﴾

وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ
وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِى وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ
وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَيَقُولُ
مَا هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٧﴾

أُوْلَٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ
مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ﴿١٨﴾

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[1] (V.46:13): stand firm on the Islamic Monotheism i.e. by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained. [See the footnote of (v. 41:30)].

have passed away. Verily, they are ever the losers.

19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged.

وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۖ وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ وَهُمْ
لَا يُظْلَمُونَ ١٩

20. On the Day when those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah's Command (disobey Allâh).

وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ
فِى حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا فَٱلْيَوْمَ تُجْزَوْنَ
عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ
بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ٢٠

21. And remember (Hûd) the brother of 'Âd, when he warned his people in *Al-Ahqâf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

۞ وَٱذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُۥ بِٱلْأَحْقَافِ
وَقَدْ خَلَتِ ٱلنُّذُرُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ
أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ إِنِّىٓ أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ ٢١

22. They said: "Have you come to turn us away from our *âlihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!"

قَالُوٓا۟ أَجِئْتَنَا لِتَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَآ
إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٢٢

23. He said: "The knowledge (of the time of its coming) is with Allâh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"

قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرْسِلْتُ بِهِۦ
وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ٢٣

24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened — a wind wherein is a painful torment!

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟
هَٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا ٱسْتَعْجَلْتُم
بِهِۦ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ٢٤

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their

تُدَمِّرُ كُلَّ شَىْءٍۭ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا۟ لَا يُرَىٰٓ
إِلَّا مَسَٰكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ٢٥

dwellings! Thus do We recompense the people who are *Mujrimûn* (polytheists, disbelievers, sinners)!

26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayât* (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations) of Allâh, and they were completely encircled by that which they used to mock at!

وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ
سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ
وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ
إِذْ كَانُوا۟ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ
وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism).

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا
ٱلْءَايَٰتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

28. Then why did those whom they had taken for *âlihah* (gods) besides Allâh, as a way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).

فَلَوْلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ قُرْبَانًا
ءَالِهَةًۢ ۖ بَلْ ضَلُّوا۟ عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ
وَمَا كَانُوا۟ يَفْتَرُونَ ﴿٢٨﴾

29. And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ
ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ
فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾

30. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to the Straight Path (i.e. Islâm).

قَالُوا۟ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ
مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
يَهْدِىٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾

31. O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's

يَٰقَوْمَنَآ أَجِيبُوا۟ دَاعِىَ ٱللَّهِ وَءَامِنُوا۟ بِهِۦ يَغْفِرْ لَكُم

Messenger Muhammad (صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)[1]

32. And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliyâ'* (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error.

33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.

34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"

35. Therefore be patient (O Muhammad صلى الله عليه وسلم) as did the Messengers of strong will[2] and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fâsiqûn* (the rebellious against Allah's Command, the disobedient to Allâh)?

مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ٣١

وَمَن لَّا يُجِبْ دَاعِيَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ
وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَٰٓئِكَ
فِى ضَلَٰلٍ مُّبِينٍ ٣٢

أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ
إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٣٣

وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۖ
قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ
تَكْفُرُونَ ٣٤

فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ
وَلَا تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ
لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن نَّهَارٍۭ ۚ بَلَٰغٌ ۚ فَهَلْ يُهْلَكُ
إِلَّا ٱلْقَوْمُ ٱلْفَٰسِقُونَ ٣٥

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[1] (V.46:31) See the footnote of (V.3:85).

[2] (V.46:35) There are many Prophets and Messengers of Allah, about twenty-five of them are mentioned in the Qur'ân; out of these twenty-five, only five are of strong will: namely, Muhammad صلى الله عليه وسلم, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus), son of Maryam (Mary) عليها السلام .

Sûrat Muhammad or *Sûrat Al-Qitâl* (Muhammad صلى الله عليه وسلم) or (The Fighting) (XLVII)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad صلى الله عليه وسلم), and hinder (men) from the Path of Allâh (Islâmic Monotheism), He will render their deeds vain.[1]

2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (صلى الله عليه وسلم) — for it is the truth from their Lord — He will expiate from them their sins, and will make good their state.

3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.

4. So, when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with

سُورَةُ مُحَمَّدٍ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعْمَٰلَهُمْ ١

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَءَامَنُوا۟ بِمَا نُزِّلَ
عَلَىٰ مُحَمَّدٍ وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ
وَأَصْلَحَ بَالَهُمْ ٢

ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُوا۟ ٱتَّبَعُوا۟ ٱلْبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُوا۟
ٱتَّبَعُوا۟ ٱلْحَقَّ مِن رَّبِّهِمْ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ لِلنَّاسِ
أَمْثَٰلَهُمْ ٣

فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ
فَشُدُّوا۟ ٱلْوَثَاقَ فَإِمَّا مَنًّۢا بَعْدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلْحَرْبُ
أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟
بَعْضَكُم بِبَعْضٍ ۗ وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ
فَلَن يُضِلَّ أَعْمَٰلَهُمْ ٤

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[1] (V.47:1) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم).
Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahih Muslim*, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116).

others. But those who are killed in the Way of Allâh, He will never let their deeds be lost.[1]

5. He will guide them and set right their state.

6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world).[2] [*Tafsir Ibn Kathir*]

7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.

8. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain.

9. That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless.

10. Have they not travelled through the earth and seen what was the end of those before them? Allâh destroyed them completely, and a similar (fate awaits) the disbelievers.

11. That is because Allâh is the *Maulâ* (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no *Maulâ* (lord, master, helper, protector, etc.).

12. Certainly Allâh will admit those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves

سَيَهۡدِيهِمۡ وَيُصۡلِحُ بَالَهُمۡ ٥

وَيُدۡخِلُهُمُ ٱلۡجَنَّةَ عَرَّفَهَا لَهُمۡ ٦

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ
وَيُثَبِّتۡ أَقۡدَامَكُمۡ ٧

وَٱلَّذِينَ كَفَرُواْ فَتَعۡسٗا لَّهُمۡ وَأَضَلَّ أَعۡمَٰلَهُمۡ ٨

ذَٰلِكَ بِأَنَّهُمۡ كَرِهُواْ مَآ أَنزَلَ ٱللَّهُ فَأَحۡبَطَ أَعۡمَٰلَهُمۡ ٩

۞ أَفَلَمۡ يَسِيرُواْ فِي ٱلۡأَرۡضِ فَيَنظُرُواْ كَيۡفَ كَانَ عَٰقِبَةُ
ٱلَّذِينَ مِن قَبۡلِهِمۡۖ دَمَّرَ ٱللَّهُ عَلَيۡهِمۡۖ وَلِلۡكَٰفِرِينَ أَمۡثَٰلُهَا ١٠

ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوۡلَى ٱلَّذِينَ ءَامَنُواْ وَأَنَّ ٱلۡكَٰفِرِينَ
لَا مَوۡلَىٰ لَهُمۡ ١١

إِنَّ ٱللَّهَ يُدۡخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٖ
تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُۖ وَٱلَّذِينَ كَفَرُواْ يَتَمَتَّعُونَ وَيَأۡكُلُونَ
كَمَا تَأۡكُلُ ٱلۡأَنۡعَٰمُ وَٱلنَّارُ مَثۡوٗى لَّهُمۡ ١٢

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[1] (V.47:4) See the footnote of (V.2:190) and (V.9:20).

[2] (V.47:6) Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Allah's Messenger صلى الله عليه وسلم said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will take place among them regarding the wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world." (*Sahih Al-Bukhari*, Vol. 8, *Hadith* No. 542)

and eat as cattle eat; and the Fire will be their abode.

13. And many a town, stronger than your town (Makkah) (O Muhammad صلى الله عليه وسلم) which has driven you out We have destroyed. And there was none to help them.

وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِيٓ
أَخْرَجَتْكَ أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ ١٣

14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ
وَٱتَّبَعُوٓا۟ أَهْوَآءَهُم ١٤

15. The description of Paradise which the *Muttaqûn* (the pious. See V.2:2) have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels?

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِي وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ
ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ وَأَنْهَٰرٌ مِّنْ خَمْرٍ
لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ
ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَٰلِدٌ فِي ٱلنَّارِ
وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ١٥

16. And among them are some who listen to you (O Muhammad صلى الله عليه وسلم) till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ
قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مَاذَا قَالَ ءَانِفًا ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ
طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ١٦

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety.

وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ١٧

18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder?[1]

فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ فَقَدْ جَآءَ
أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ ١٨

19. So know (O Muhammad صلى الله عليه وسلم) that, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)[2], and ask

فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنۢبِكَ
وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ

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[1] (V.47:18) See the footnote of (V.6:158).

[2] (V.47:19) It is essential to know a thing first before saying or acting upon it as Allâh's Statement: "So know..." (V.47:19). Please see also the footnote of (V.6:125).

forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).

20. Those who believe say: "Why is not a *Sûrah* (chapter of the Qur'ân) sent down (for us)? But when a decisive *Sûrah* (explaining and ordering things) is sent down, and fighting (*Jihâd* — holy fighting in Allâh's cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him).

21. Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them.

22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?[1]

23. Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.

24. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?

25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them — *Shaitân* (Satan) has beautified for them (their

وَمَثْوَىٰكُمْ ﴿١٩﴾

وَيَقُولُ ٱلَّذِينَ ءَامَنُوا۟ لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَآ أُنزِلَتْ
سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ ۙ رَأَيْتَ ٱلَّذِينَ
فِى قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ
ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ ٱلْأَمْرُ
فَلَوْ صَدَقُوا۟ ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟
فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ﴿٢٢﴾

أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ
أَبْصَٰرَهُمْ ﴿٢٣﴾

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ
أَقْفَالُهَآ ﴿٢٤﴾

إِنَّ ٱلَّذِينَ ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِهِم مِّنۢ بَعْدِ مَا تَبَيَّنَ
لَهُمُ ٱلْهُدَى ۙ ٱلشَّيْطَٰنُ سَوَّلَ لَهُمْ
وَأَمْلَىٰ لَهُمْ ﴿٢٥﴾

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[1] (V.47:22).

a) Narrated Abû Hurairah رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allah created His creation, and when He finished it, the womb got up and caught hold of Allah whereupon Allah said, 'What is the matter?' On that, it said,'I seek refuge with you from *Al-qatî'ah* (those who sever the ties of kith and kin).' On that Allah said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' Abu Hurairah added: If you wish, you can recite: "Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?" (V.47:22). (*Sahih Al-Bukhari,* Vol.6, *Hadîth* No.354).

b) See the footnote of (V.2:27).

false hopes), and (Allâh) prolonged their term (age).

26. This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets.

27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?

28. That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless.

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills?[1]

30. Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds.

31. And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and *As-Sâbirûn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).

32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger (صلى الله عليه وسلم) (by standing against him and hurting him), after the guidance[2] has been clearly

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ
اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۖ وَاللَّهُ
يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾

ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ
وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ
اللَّهُ أَضْغَانَهُمْ ﴿٢٩﴾

وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ ۚ
وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ
وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا
الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ
شَيْئًا وَسَيُحْبِطُ أَعْمَالَهُمْ ﴿٣٢﴾

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[1] (V.47:29) See hypocrisy in the Appendix II

[2] (V.47:32) A. Narrated Abû Mûsâ رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The example of guidance and knowledge (the Qur'ân and the *Sunnah*) with which Allah has sent me, is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and irrigating the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion (Islam) and gets benefit (from the knowledge) which Allah عز و جل has revealed through me (the Prophet صلى الله عليه وسلم) and learns and then teaches it to others. The last example is that of a person who does not care for it and does not take Allah's Guidance revealed through me: (He is like that barren land)." (*Sahih Al-Bukhari*, Vol.1, *Hadîth* No.79).

B. Guidance is of two kinds:

shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه وسلم) and render not vain your deeds.

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ
وَلَا تُبْطِلُوٓا۟ أَعْمَٰلَكُمْ ﴿٣٣﴾

34. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm); then die while they are disbelievers — Allâh will not forgive them.[1]

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ثُمَّ مَاتُوا۟
وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ﴿٣٤﴾

35. So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds.

فَلَا تَهِنُوا۟ وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ وَأَنتُمُ ٱلْأَعْلَوْنَ وَٱللَّهُ
مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَٰلَكُمْ ﴿٣٥﴾

36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh — Islâmic Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟
يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ ﴿٣٦﴾

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.

إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟
وَيُخْرِجْ أَضْغَٰنَكُمْ ﴿٣٧﴾

38. Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ
فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ
عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ
وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ
ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم ﴿٣٨﴾

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a) Guidance of *Taufîq* and it is totally from Allâh, i.e. Allah opens one's heart to receive the truth (from disbelief to Belief in Islamic Monotheism).

b) Guidance of *Irshâd* i.e. through preaching by Allâh's Messengers and pious preachers who preach the truth i.e. Islamic Monotheism.

[1] (V.47:34) See the footnote of (V.3:85).

Sûrat Al-Fath
(The Victory) (XLVIII)

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Verily, We have given you (O Muhammad صلى ا لله عليه وسلم) a manifest victory.

2. That Allâh may forgive you your sins of the past and the future,[1] and complete His Favour on you, and guide you on the Straight Path,

3. And that Allâh may help you with strong help.

4. He it is Who sent down *As-Sakînah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise.

5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,

6. And that He may punish the *Munâfiqûn* (hypocrites), men and women, and also the *Mushrikûn*[2] men and women, who think evil thoughts about Allâh: for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination.

سُورَةُ الفَتْحِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ﴿١﴾

لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ
وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا ﴿٢﴾

وَيَنصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾

هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟
إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ
وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ
وَٱلْمُشْرِكَٰتِ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ ۚ عَلَيْهِمْ
دَآئِرَةُ ٱلسَّوْءِ ۖ وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ
لَهُمْ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿٦﴾

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[1] (V.48:2) Narrated Al-Mughîrah: The Prophet صلى ا لله عليه وسلم used to offer night prayers till his feet became swollen. Somebody said to him, "Allah has forgiven you your sins of the past and the future." On that, He said, "Shouldn't I be a thankful slave of Allah?" (*Sahih Al-Bukhari*, Vol.6, *Hadîth* No.360).

[2] (V.48:6) *Al-Mushrikûn:* Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى ا لله عليه وسلم .

7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Powerful, All-Wise.

وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ
عَزِيزًا حَكِيمًا ﴿٧﴾

8. Verily, We have sent you (O Muhammad صلى الله عليه وسلم) as a witness, as a bearer of glad tidings, and as a warner[1] .

إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

9. In order that you (O mankind) may believe in Allâh and His Messenger (صلى الله عليه وسلم), and that you assist and honour him (صلى الله عليه وسلم), and (that you) glorify (Allâh's) praises morning and afternoon.

لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ
وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

10. Verily, those who give *Bai'ah* (pledge) to you (O Muhammad صلى الله عليه وسلم) they are giving *Bai'ah* (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ
أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ
أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever All-Aware of what you do.

سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ
أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِم
مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ
شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًۢا ۚ بَلْ كَانَ ٱللَّهُ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

12. "Nay, but you thought that the Messenger (صلى الله عليه وسلم) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ
إِلَىٰٓ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِى قُلُوبِكُمْ
وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ وَكُنتُمْ قَوْمًۢا بُورًا ﴿١٢﴾

13. And whosoever does not believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), then verily, We have prepared for the disbelievers a blazing Fire.[2]

وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ
سَعِيرًا ﴿١٣﴾

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[1] (V.48:8) See the footnote of (V.2:42).

[2] (V.48:13) See the footnote of (V.3:85).

14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful.

15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

16. Say (O Muhammad صلى الله عليه وسلم) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."

17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

18. Indeed, Allâh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree: He knew what was in their hearts, and He sent down *As-Sakînah* (calmness and tranquillity) upon them, and He rewarded them with a near victory.

19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise.

20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you: that it may be a

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴿١٤﴾

سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا۟ لَا يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُو۟لِى بَأْسٍ شَدِيدٍ تُقَٰتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا۟ يُؤْتِكُمُ ٱللَّهُ أَجْرًا حَسَنًا ۖ وَإِن تَتَوَلَّوْا۟ كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَمَن يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

۞ لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٩﴾

وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِۦ وَكَفَّ أَيْدِىَ ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً

sign for the believers, and that He may guide you to the Straight Path.

لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمًا (٢٠)

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things.

وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ
وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا (٢١)

22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a *Walî* (protector, guardian) nor a helper.

وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟ لَوَلَّوُا۟ ٱلْأَدْبَٰرَ ثُمَّ لَا
يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا (٢٢)

23. That has been the Way of Allâh already with those who passed away before. And you will not find any change in the Way of Allâh.

سُنَّةَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن
تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا (٢٣)

24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever the All-Seer of what you do.

وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ
مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ
بِمَا تَعْمَلُونَ بَصِيرًا (٢٤)

25. They are the ones who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and hindered you from *Al-Masjid-al-Harâm* (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allâh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily would have punished those of them who disbelieved with painful torment.

هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ
ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ
مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ
فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ
فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ
كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا (٢٥)

26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allâh sent down His *Sakînah* (calmness and tranquillity) upon His Messenger (صلى الله عليه وسلم) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and

إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ
ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ
وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ
وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ
بِكُلِّ شَىْءٍ عَلِيمًا (٢٦)

they were well entitled to it and worthy of it. And Allâh is the All-Knower of everything.

27. Indeed Allâh shall fulfil the true vision which He showed to His Messenger (صلى الله عليه وسلم) [i.e. the Prophet صلى الله عليه وسلم saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid- al-Harâm*, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ
ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ
تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ
فَتْحًا قَرِيبًا ﴿٢٧﴾

28. He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness.

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ
لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ
شَهِيدًا ﴿٢٨﴾

29. Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet Muhammad صلى الله عليه وسلم till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ
رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم
مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ
فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ
فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ
لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟
ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًۢا ﴿٢٩﴾

Sûrat Al-Hujurât
(The Dwellings) XLIX

سُورَةُ الحُجُرَاتِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. O you who believe! Make not (a decision) in advance[1] before Allâh and His Messenger (صلى الله عليه وسلم), and fear Allâh. Verily! Allâh is All-Hearing, All-Knowing.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ
وَرَسُولِهِۦ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

2. O you who believe! Raise not your voices above the voice of the Prophet (صلى الله عليه وسلم), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ
ٱلنَّبِىِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ
لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

3. Verily, those who lower their voices in the presence of Allâh's Messenger (صلى الله عليه وسلم), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward.

إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ
أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ
لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

4. Verily those who call you from behind the dwellings, most of them have no sense.

إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ
أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

5. And if they had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful.

وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ
وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾

6. O you who believe! If a *Fâsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟
أَن تُصِيبُوا۟ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ
نَٰدِمِينَ ﴿٦﴾

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[1] (V.49:1) i.e. hasten not to decide in matters of war or religion before Allah and His Messenger صلى الله عليه وسلم , that you may decide the contrary to what Allah and His Messenger صلى الله عليه وسلم may decide.

and afterwards you become regretful for what you have done.

7. And know that among you there is the Messenger of Allâh (صلى الله عليه وسلم). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger صلى الله عليه وسلم) hateful to you. Such are they who are the rightly guided.

وَٱعۡلَمُوٓاْ أَنَّ فِيكُمۡ رَسُولَ ٱللَّهِۚ لَوۡ يُطِيعُكُمۡ فِي كَثِيرٖ
مِّنَ ٱلۡأَمۡرِ لَعَنِتُّمۡ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيۡكُمُ ٱلۡإِيمَٰنَ
وَزَيَّنَهُۥ فِي قُلُوبِكُمۡ وَكَرَّهَ إِلَيۡكُمُ ٱلۡكُفۡرَ وَٱلۡفُسُوقَ
وَٱلۡعِصۡيَانَۚ أُوْلَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ٧

8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise.

فَضۡلٗا مِّنَ ٱللَّهِ وَنِعۡمَةٗۚ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ٨

9. And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable.

وَإِن طَآئِفَتَانِ مِنَ ٱلۡمُؤۡمِنِينَ ٱقۡتَتَلُواْ فَأَصۡلِحُواْ
بَيۡنَهُمَاۖ فَإِنۢ بَغَتۡ إِحۡدَىٰهُمَا عَلَى ٱلۡأُخۡرَىٰ فَقَٰتِلُواْ
ٱلَّتِي تَبۡغِي حَتَّىٰ تَفِيٓءَ إِلَىٰٓ أَمۡرِ ٱللَّهِۚ فَإِن فَآءَتۡ فَأَصۡلِحُواْ
بَيۡنَهُمَا بِٱلۡعَدۡلِ وَأَقۡسِطُوٓاْۖ إِنَّ ٱللَّهَ يُحِبُّ
ٱلۡمُقۡسِطِينَ ٩

10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.

إِنَّمَا ٱلۡمُؤۡمِنُونَ إِخۡوَةٞ فَأَصۡلِحُواْ بَيۡنَ أَخَوَيۡكُمۡۚ
وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُرۡحَمُونَ ١٠

11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَسۡخَرۡ قَوۡمٞ مِّن قَوۡمٍ عَسَىٰٓ
أَن يَكُونُواْ خَيۡرٗا مِّنۡهُمۡ وَلَا نِسَآءٞ مِّن نِّسَآءٍ عَسَىٰٓ
أَن يَكُنَّ خَيۡرٗا مِّنۡهُنَّۖ وَلَا تَلۡمِزُوٓاْ أَنفُسَكُمۡ وَلَا تَنَابَزُواْ
بِٱلۡأَلۡقَٰبِۖ بِئۡسَ ٱلِٱسۡمُ ٱلۡفُسُوقُ بَعۡدَ ٱلۡإِيمَٰنِۚ
وَمَن لَّمۡ يَتُبۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ١١

does not repent, then such are indeed *Zâlimûn* (wrong-doers, etc.).

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)[1] . And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.

13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware.

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ
ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ
أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ
شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ
أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

۞ قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن
قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ۖ

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[1] (V.49:12).

a) Narrated Abû Hurairah رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for other's faults, and do not do spying on one another, and do not practise *Najsh** and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allah's worshippers! Be brothers!" (*Sahih Al-Bukhari,* Vol. 8, *Hadîth* No.92).

b) Narrated Hudhaifah رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "A *Qattât*** will not enter Paradise." (*Sahih Al-Bukhari*, Vol.8, *Hadîth* No.82).

c) Backbiting and the Statement of Allah عز و جل: "And spy not, neither backbite one another."

Narrated Ibn 'Abbâs رضي الله عنهما: Allah's Messenger صلى الله عليه وسلم passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)." The Prophet صلى الله عليه وسلم then asked for a green branch of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the branch get dried."*** (*Sahih Al-Bukhari,* Vol.8, *Hadîth* No.78).

* *Najsh* means to offer a high price for something in order to allure another customer who is interested in the thing.

**A *Qattât* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

***This action was a kind of invocation on the part of the Prophet صلى الله عليه وسلم for the deceased persons. [*Fath Al-Bari*, Vol. I, Page 332].

entered your hearts. But if you obey Allâh and His Messenger (صلى الله عليه وسلم), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful."

15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.

16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Aware of everything.

17. They regard as favour to you (O Muhammad صلى الله عليه وسلم) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true.

18. Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is the All-Seer of what you do.

وَإِن تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ
شَيْـًٔا ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ
ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ
فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿١٥﴾

قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ يَعْلَمُ مَا فِى
ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ
عَلِيمٌ ﴿١٦﴾
يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ ۖ قُل لَّا تَمُنُّوا۟ عَلَىَّ إِسْلَٰمَكُم ۖ
بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ
صَٰدِقِينَ ﴿١٧﴾

إِنَّ ٱللَّهَ يَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ
بَصِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٨﴾

Sûrat Qâf .L

سُورَةُ قٓ

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Qâf.* [These letters (*Qâf,* etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Glorious Qur'ân.

2. Nay, they wonder that there has come to them a warner (Muhammad صلى الله عليه وسلم) from among themselves. So the disbelievers say: "This is a strange thing!

3. "When we are dead and have become dust (shall we be resurrected?) That is a far return."

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قٓ ۚ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ﴿١﴾

بَلْ عَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ
فَقَالَ ٱلْكَٰفِرُونَ هَٰذَا شَىْءٌ عَجِيبٌ ﴿٢﴾

أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌۢ بَعِيدٌ ﴿٣﴾

4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).

قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا كِتَـٰبٌ
حَفِيظٌۢ ﴿٤﴾

5. Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong).

بَلْ كَذَّبُوا۟ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِىٓ أَمْرٍ مَّرِيجٍ ﴿٥﴾

6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

أَفَلَمْ يَنظُرُوٓا۟ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَـٰهَا
وَزَيَّنَّـٰهَا وَمَا لَهَا مِن فُرُوجٍ ﴿٦﴾

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).

وَٱلْأَرْضَ مَدَدْنَـٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ
وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ﴿٧﴾

8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His pardon).

تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ﴿٨﴾

9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.

وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَـٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّـٰتٍ
وَحَبَّ ٱلْحَصِيدِ ﴿٩﴾

10. And tall date-palms, with ranged clusters.

وَٱلنَّخْلَ بَاسِقَـٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ﴿١٠﴾

11. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).

رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ
ٱلْخُرُوجُ ﴿١١﴾

12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the dwellers of Rass, and Thamûd;

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَـٰبُ ٱلرَّسِّ وَثَمُودُ ﴿١٢﴾

13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot);

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ﴿١٣﴾

14. And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect.

وَأَصْحَـٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ
وَعِيدِ ﴿١٤﴾

15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection).

16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).

17. (Remember) that the two receivers (recording angels) receive (each human being), [1]A one sitting on the right and one on the left (to note his or her actions).[1]B

18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).[2]

19. And the stupor of death will come in truth: "This is what you have been avoiding!"

20. And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).

21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness.

22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you your covering, and sharp is your sight this Day!"

23. And his companion (angel) will say: "Here is (this Record) ready with me!"

24. (Allah will say to the angels): "Both of you throw into Hell every stubborn

أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِۚ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ ﴿١٦﴾

إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ﴿١٧﴾

مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

وَجَآءَتْ سَكْرَةُ ٱلْمَوْتِ بِٱلْحَقِّۖ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ﴿١٩﴾

وَنُفِخَ فِى ٱلصُّورِۚ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ ﴿٢٠﴾

وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ﴿٢١﴾

لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ ﴿٢٢﴾

وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَىَّ عَتِيدٌ ﴿٢٣﴾

أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾

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[1]A (V.50:17) Narraited 'Âishah رضي الله عنها The Prophet صلى الله عليه وسلم said: The deeds of the following three persons are not recorded by the pen:

1. A sleeping person till he wakes up.
2. A child till he reaches the age of puberty.
3. An insane person till he becomes sane.

This Hadith is quoted by An-Nasâ'i, The Book of Divorce. Chap. 21.

[1]B (V.50:17) See the footnote (B) of (V.6:61).

[2] (V.50:18) See the footnote (A) of (V.6:61).

disbeliever (in the Oneness of Allâh, in His Messengers).

25. "Hinderer of good, transgressor, doubter,

26. "Who set up another *ilâh* (god) with Allâh. Then both of you cast him in the severe torment."

27. His companion (Satan — devil)] will say: "Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds), but he was himself in error far astray."

28. Allâh will say: "Dispute not in front of Me, I had already in advance sent you the threat.

29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves."

30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"[1]

31. And Paradise will be brought near to the *Muttaqûn* (the pious. See V.2:2), not far off.

32. (It will be said): "This is what you were promised — (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion — Islâmic Monotheism).

33. "Who feared the Most Gracious (Allâh) in the *Ghaib* (Unseen) and brought a heart turned in repentance (to Him and

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾

ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَأَلْقِيَاهُ
فِى ٱلْعَذَابِ ٱلشَّدِيدِ ﴿٢٦﴾

۞ قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ
فِى ضَلَٰلٍۭ بَعِيدٍ ﴿٢٧﴾

قَالَ لَا تَخْتَصِمُوا۟ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ ﴿٢٨﴾

مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٢٩﴾

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ﴿٣٠﴾

وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾

هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾

مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾

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[1] (V.50:30) Allah's Statement: "It (Hell) will say: 'Are there any more (to come)?' "
Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?' till Allah will put His Foot over it and it will say: '*Qat! Qat!* (Enough! Enough!)' " (*Sahih Al-Bukhari*, Vol.6, *Hadîth* No.371).

absolutely free from each and every kind of polytheism).

34. "Enter you therein in peace and security — this is a Day of eternal life!"

35. There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic جل جلاله).

36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?

37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

39. So bear with patience (O Muhammad صلى ا الله عليه وسلم) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *'Asr* prayers)[1] .

40. And during a part of the night (also) glorify His praises (i.e. *Maghrib* and *'Isha* prayers) and (so likewise) after the prayers [*As-Sunnah*, *Nawâfil* — optional and additional prayers. And also glorify, praise

ٱدۡخُلُوهَا بِسَلَٰمٖۖ ذَٰلِكَ يَوۡمُ ٱلۡخُلُودِ (٣٤)

لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيۡنَا مَزِيدٞ (٣٥)

وَكَمۡ أَهۡلَكۡنَا قَبۡلَهُم مِّن قَرۡنٍ هُمۡ أَشَدُّ مِنۡهُم بَطۡشٗا
فَنَقَّبُواْ فِي ٱلۡبِلَٰدِ هَلۡ مِن مَّحِيصٍ (٣٦)

إِنَّ فِي ذَٰلِكَ لَذِكۡرَىٰ لِمَن كَانَ لَهُۥ قَلۡبٌ أَوۡ أَلۡقَى
ٱلسَّمۡعَ وَهُوَ شَهِيدٞ (٣٧)

وَلَقَدۡ خَلَقۡنَا ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ وَمَا بَيۡنَهُمَا
فِي سِتَّةِ أَيَّامٖ وَمَا مَسَّنَا مِن لُّغُوبٖ (٣٨)

فَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ
قَبۡلَ طُلُوعِ ٱلشَّمۡسِ وَقَبۡلَ ٱلۡغُرُوبِ (٣٩)

وَمِنَ ٱلَّيۡلِ فَسَبِّحۡهُ وَأَدۡبَٰرَ ٱلسُّجُودِ (٤٠)

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[1] (V.50:39).

a) Narrated Qais: Jarîr said, "We were with the Prophet صلى ا الله عليه وسلم and he looked at the moon on a full-moon night and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business) a prayer before the sunrise (*Fajr*) and a prayer before sunset (*'Asr*), you must do so". 'He then recited Allah's Statement:

"And glorify the praises of your Lord before the rising of the sun, and before (its) setting." (V.50:39).

Ismâ'îl said: "Offer those prayers and do not miss them." (*Sahih Al-Bukhari*, Vol.1, *Hadîth* No.529)

b) See the footnote of (V.32:16).

and magnify Allâh — *Subhân Allâh, Alhamdu lillâh, Allâhu-Akbar*].

41. And listen on the Day when the caller will call from a near place.

وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾

42. The Day when they will hear *As-Saihah* (shout) in truth: that will be the Day of coming out (from the graves, i.e. the Day of Resurrection).

يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ۚ ذَٰلِكَ يَوْمُ ٱلْخُرُوجِ ﴿٤٢﴾

43. Verily, We it is Who give life and cause death; and to Us is the final return.

إِنَّا نَحْنُ نُحْىِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ﴿٤٣﴾

44. On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.

يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ
حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

45. We know best what they say. And you (O Muhammad صلى الله عليه وسلم) are not the one to force them (to Belief). But warn by the Qur'ân; him who fears My Threat.

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ ۖ فَذَكِّرْ
بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

Sûrat Adh-Dhâriyât
(The Winds that Scatter) LI

سُورَةُ الذَّارِيَاتِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. By (the winds) that scatter dust.

وَٱلذَّٰرِيَٰتِ ذَرْوًا ﴿١﴾

2. And (the clouds) that bear heavy weight of water.

فَٱلْحَٰمِلَٰتِ وِقْرًا ﴿٢﴾

3. And (the ships) that float with ease and gentleness.

فَٱلْجَٰرِيَٰتِ يُسْرًا ﴿٣﴾

4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command.

فَٱلْمُقَسِّمَٰتِ أَمْرًا ﴿٤﴾

5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and

إِنَّمَا تُوعَدُونَ لَصَادِقٌ ﴿٥﴾

receiving the reward or punishment of good or bad deeds) is surely true.

6. And verily, the Recompense is sure to happen.

وَإِنَّ ٱلدِّينَ لَوَٰقِعٌ ﴿٦﴾

7. By the heaven full of paths,

وَٱلسَّمَآءِ ذَاتِ ٱلْحُبُكِ ﴿٧﴾

8. Certainly, you have different ideas (about Muhammad صلى الله عليه وسلم and the Qur'ân).

إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾

9. Turned aside therefrom (i.e. from Muhammad صلى الله عليه وسلم and the Qur'ân) is he who is turned aside (by the Decree and Preordainment القضاء والقدر of Allâh).

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾

10. Cursed be the liars

قُتِلَ ٱلْخَرَّٰصُونَ ﴿١٠﴾

11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter),

ٱلَّذِينَ هُمْ فِى غَمْرَةٍ سَاهُونَ ﴿١١﴾

12. They ask: "When will be the Day of Recompense?"

يَسْـَٔلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ ﴿١٢﴾

13. (It will be) a Day when they will be tried (punished i.e. burnt) over the Fire!

يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ﴿١٣﴾

14. "Taste you your trial (punishment i.e. burning)! This is what you used to ask to be hastened!"

ذُوقُوا۟ فِتْنَتَكُمْ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ ﴿١٤﴾

15. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise),

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ﴿١٥﴾

16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinûn* (good-doers. See V.2:112).

ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ
ذَٰلِكَ مُحْسِنِينَ ﴿١٦﴾

17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].

كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾

18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness.

وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

19. And in their properties there was the right of the *Sâ'il* (the beggar who asks) and the *Mahrûm* (the poor who does not ask others)[1].

وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿١٩﴾

20. And on the earth are signs for those who have Faith with certainty.

وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

21. And also in your ownselves. Will you not then see?

وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

22. And in the heaven is your provision, and that which you are promised.

وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ
تَنطِقُونَ ﴿٢٣﴾

24. Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)?

هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ﴿٢٤﴾

25. When they came in to him and said: "*Salâm*, (peace be upon you)!" He answered: "Salâm, (peace be upon you)," and said: "You are a people unknown to me."

إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ ﴿٢٥﴾

26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows].

فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾

27. And placed it before them, (saying): "Will you not eat?"

فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾

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[1] (V.51:19) See the footnote of (V.4:37).

28. Then he conceived fear of them (when they ate not). They said: "Fear not."[1] And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism).

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا۟ لَا تَخَفْ وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ ۝٢٨

29. Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!"[2]

فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ۝٢٩

30. They said: "Even so says your Lord.[3] Verily, He is the All-Wise, the All-Knower."

قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ۝٣٠

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[1] (V.51:28) i.e. when the angels noticed some fear over the face of Abraham, they told him that they are Allah's messengers. And they also gave the glad news to his wife Sarah that she will give birth to a son (Isaac).

[2] (V.51:29) "How can I bear a child." At that time she (Sarah) was approximately 99 years old. (*Tafsîr Al-Qurtubi).*

[3] (V.51:30)

a) The Statement of Allah عز وجل:

'Verily, Our Word (Command) unto a thing, when We intend it, is only that We say unto it: "Be!" — and it is.' (V.16:40)

Narrated Mu'âwiyah رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "A group of my followers will keep on following Allah's Orders [i.e., following strictly Allah's Book (the Qur'ân) and the Prophet's *Sunnah* (legal ways)] strictly and they will not be harmed by those who will belie (disbelieve) them or desert (stand against) them till Allah's Order (the Hour) will come while they will be in that state." (*Sahih Al-Bukhari,* Vol. 9, *Hadith* No. 552).

b) Narrated Abu Hurairah رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said, "Allah said, 'I have prepared for My pious slaves things which have never been seen by an eye, nor heard by an ear, or (even) imagined by a human being.' " (*Sahih Al-Bukhari*, Vol. 4, *Hadith* No. 467)

c) Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The people of Paradise will look at the dwellers of *Al-Ghuraf* (the lofty mansions i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet صلى الله عليه وسلم replied, "No! By Him (Allah) in Whose Hand my soul is, these are for the men who believed in Allah and also believed in the Messengers." (*Sahih Al-Bukhari*, Vol. 4, *Hadith* No. 478)

d) Narrated Abu Hurairah رضي الله عنه: Allah's Messenger صلى الله عليه وسلم said, "The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night and those who will enter next will be glittering like the brightest star. Their hearts will be as if the heart of a single man for they will have neither difference nor any enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allah in the morning and afternoon, and will never fall ill, and they will neither blow their noses nor spit. Their utensils will be of gold and silver, and their combs will be of gold and the fuel used in their censers will be of aloes-wood and their sweat will smell like musk." ... (*Sahih Al-Bukhari*, Vol. 4, *Hadith* No. 469)

31. [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O Messengers?"	۞ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ﴿٣١﴾
32. They said: "We have been sent to a people who are *Mujrimûn* (polytheists, sinners, criminals, disbelievers in Allâh)	قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾
33. To send down upon them stones of baked clay.	لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٣٣﴾
34. Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners — those who trespass Allâh's set limits in evil-doings by committing great sins).	مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾
35. So We brought out from therein the believers.	فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ﴿٣٥﴾
36. But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters].	فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ﴿٣٦﴾
37. And We have left there a sign (i.e. the place of the Dead Sea[1] in Palestine) for those who fear the painful torment.	وَتَرَكْنَا فِيهَآ ءَايَةً لِّلَّذِينَ يَخَافُونَ ٱلْعَذَابَ ٱلْأَلِيمَ ﴿٣٧﴾
38. And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority.	وَفِى مُوسَىٰٓ إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾
39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer, or a madman."	فَتَوَلَّىٰ بِرُكْنِهِۦ وَقَالَ سَٰحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾
40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy.	فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾
41. And in 'Âd (there is also a sign) when We sent against them the barren wind;	وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ ﴿٤١﴾

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[1] (V.51:37) See the book of history "The Stories of the Prophets." by Ibn Kathir رحمة الله

42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.

مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ﴿٤٢﴾

43. And in Thamûd (there is also a sign), when they were told: "Enjoy yourselves for a while!"

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾

44. But they insolently defied the Command of their Lord, so the *Sâ'iqah*[1] overtook them while they were looking.

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّٰعِقَةُ
وَهُمْ يَنظُرُونَ ﴿٤٤﴾

45. Then they were unable to rise up, nor could they help themselves.

فَمَا اسْتَطَٰعُوا مِن قِيَامٍ وَمَا كَانُوا مُنتَصِرِينَ ﴿٤٥﴾

46. (So were) the people of Nûh (Noah) before them. Verily, they were a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَٰسِقِينَ ﴿٤٦﴾

47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof.

وَالسَّمَاءَ بَنَيْنَٰهَا بِأَيْيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾

48. And We have spread out the earth: how Excellent Spreader (thereof) are We!

وَالْأَرْضَ فَرَشْنَٰهَا فَنِعْمَ الْمَٰهِدُونَ ﴿٤٨﴾

49. And of everything We have created pairs, that you may remember (the Grace of Allâh).

وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

50. So flee to Allâh (from His Torment to His Mercy — Islâmic Monotheism). Verily, I (Muhammad صلى الله عليه وسلم) am a plain warner to you from Him[2].

فَفِرُّوا إِلَى اللَّهِ ۖ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

51. And set not up (or worship not) any other *ilâh* (god) along with Allâh [Glorified be He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad صلى الله عليه وسلم) am a plain warner to you from Him.

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ ۖ إِنِّي لَكُم مِّنْهُ
نَذِيرٌ مُّبِينٌ ﴿٥١﴾

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[1] (V.51:44) *Sâ'iqah:* A destructive awful cry, torment, hit, a thunderbolt, See (V.41:13).

[2] (V.51:50) See the footnote of (V.3:85).

52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"

كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا۟
سَاحِرٌ أَوْ مَجْنُونٌ ﴿٥٢﴾

53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!

أَتَوَاصَوْا۟ بِهِۦ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾

54. So turn away (O Muhammad صلى الله عليه وسلم) from them (Quraish pagans), you are not blame-worthy (as you have conveyed Allâh's Message).

فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ ﴿٥٤﴾

55. And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.

وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ﴿٥٥﴾

56. And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).

مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾

58. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.

إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ﴿٥٨﴾

59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!

فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَٰبِهِمْ
فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾

60. Then woe to those who disbelieve (in Allâh and His Oneness — Islâmic Monotheism) from their Day which they have been promised (for their punishment).[1]

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن يَوْمِهِمُ
ٱلَّذِى يُوعَدُونَ ﴿٦٠﴾

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[1] (V.51:60)

A) See the footnote of (V.3:85).

B) Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh will say to the person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?" He will say, 'Yes.' Then Allâh will say, 'While you were in the backbone of Adam, I asked you much less than this, (i.e., not to worship others besides Me), but you insisted on worshipping others besides me.'" (*Sahih Al-Bukhari*, Vol. 4, *Hadith* No. 551)

Sûrat At-Tûr
(The Mount) LII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By the Tûr (Mount)

2. And by a Book Inscribed

3. In parchment unrolled.

4. And by *Al-Bait-ul-Ma'mûr*[1] (the house over the heavens parallel to the *Ka'bah* at Makkah, continuously visited by the angels).

5. And by the roof raised high (i.e. the heaven).

6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).

7. Verily, the Torment of your Lord will surely come to pass.

8. There is none that can avert it.

9. On the Day when the heaven will shake with a dreadful shaking,

10. And the mountains will move away with a (horrible) movement.

11. Then woe that Day to the beliers.[2]

12. Who are playing in falsehood[3] .

13. The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.

14. This is the Fire which you used to belie.

سُورَةُ الطُّورِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالطُّورِ ﴿١﴾

وَكِتَٰبٍ مَّسْطُورٍ ﴿٢﴾

فِى رَقٍّ مَّنشُورٍ ﴿٣﴾

وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾

وَالسَّقْفِ الْمَرْفُوعِ ﴿٥﴾

وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ﴿٧﴾

مَّا لَهُۥ مِن دَافِعٍ ﴿٨﴾

يَوْمَ تَمُورُ السَّمَآءُ مَوْرًا ﴿٩﴾

وَتَسِيرُ الْجِبَالُ سَيْرًا ﴿١٠﴾

فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١١﴾

الَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ ﴿١٢﴾

يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾

هَٰذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ ﴿١٤﴾

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[1] (V.52:4) See the footnote of (V.53:12).

[2] (V.52:11) See the footnote of (V.17:97).

[3] (V.52:12) Busy in disbelief and evil deeds in this world, that are trials (for mankind), and they are ignoring their eternal end (i.e. punishment in the Fire of Hell, forever)

15. Is this magic or do you not see?

أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

16. Taste you therein its heat and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.

ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ ۖ
إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿١٦﴾

17. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in Gardens (Paradise) and Delight.

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ ﴿١٧﴾

18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.

فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ وَوَقَىٰهُمْ رَبُّهُمْ
عَذَابَ ٱلْجَحِيمِ ﴿١٨﴾

19. "Eat and drink with happiness because of what you used to do."

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٩﴾

20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hûr* (female, fair ones) with wide lovely eyes.[1]

مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَٰهُم
بِحُورٍ عِينٍ ﴿٢٠﴾

21. And those who believe and whose offspring follow them in Faith: to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

وَٱلَّذِينَ ءَامَنُوا۟ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا
بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَىْءٍ ۚ
كُلُّ ٱمْرِىٍٕۭ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

22. And We shall provide them with fruit and meat such as they desire.

وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾

23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin[2] (because it will be lawful for them to drink).

يَتَنَٰزَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٣﴾

24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

۞ وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ
لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾

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[1] (V.52:20) *Hûr*: Very fair females created by Allah as such, not from the offspring of Adam عليه السلام with intense black irises of their eyes and intense white scleras. See the footnote of (V.44:54).

[2] (V.52:23) See Footnote b, c and d of (V.2:219).

25. And some of them draw near to others, questioning.

26. Saying: "Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families.

27. "So Allâh has been gracious to us, and has saved us from the torment of the Fire.

28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."[1]

29. Therefore, remind (mankind of Islâmic Monotheism, O Muhammad صلى الله عليه وسلم). By the Grace of Allâh, you are neither a soothsayer, nor a madman.

30. Or do they say: "(Muhammad صلى الله عليه وسلم is) a poet! We await for him some calamity by time!"

31. Say (O Muhammad صلى الله عليه وسلم to them): "Wait! I am with you among the waiters!"

32. Do their minds command them this [i.e. to tell a lie against you (Muhammad صلى الله عليه وسلم)] or are they people transgressing all bounds?

33. Or do they say: "He (Muhammad صلى الله عليه وسلم) has forged it (this Qur'ân)?" Nay! They believe not!

34. Let them then produce a recital like unto it (the Qur'ân) if they are truthful.

35. Were they created by nothing? Or were they themselves the creators?

36. Or did they create the heavens and the earth? Nay, but they have no firm Belief.

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ﴿٢٥﴾

قَالُوٓاْ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ﴿٢٧﴾

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ إِنَّهُۥ هُوَ
ٱلْبَرُّ ٱلرَّحِيمُ ﴿٢٨﴾

فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ
وَلَا مَجْنُونٍ ﴿٢٩﴾

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ﴿٣٠﴾

قُلْ تَرَبَّصُواْ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ﴿٣١﴾

أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾

أَمْ يَقُولُونَ تَقَوَّلَهُۥ بَل لَّا يُؤْمِنُونَ ﴿٣٣﴾

فَلْيَأْتُواْ بِحَدِيثٍ مِّثْلِهِۦٓ إِن كَانُواْ صَٰدِقِينَ ﴿٣٤﴾

أَمْ خُلِقُواْ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ﴿٣٥﴾

أَمْ خَلَقُواْ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بَل لَّا يُوقِنُونَ ﴿٣٦﴾

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[1] (V.52:28) See the footnote of (V.2:165)

37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَۜيْطِرُونَ ﴿٣٧﴾

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُم
بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾

39. Or has He (Allâh) only daughters and you have sons?

أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ﴿٣٩﴾

40. Or is it that you (O Muhammad صلى الله عليه وسلم) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt?

أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾

41. Or that the *Ghaib* (Unseen) is with them, and they write it down?

أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

42. Or do they intend a plot (against you O Muhammad صلى الله عليه وسلم)? But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against!

أَمْ يُرِيدُونَ كَيْدًا فَٱلَّذِينَ كَفَرُوا۟ هُمُ ٱلْمَكِيدُونَ ﴿٤٢﴾

43. Or have they an *ilâh* (a god) other than Allâh? Glorified be Allâh from all that they ascribe as partners (to Him)[1]

أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"

وَإِن يَرَوْا۟ كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُوا۟
سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

فَذَرْهُمْ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ ﴿٤٥﴾

46. The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell).

يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾

47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves)[2] before

وَإِنَّ لِلَّذِينَ ظَلَمُوا۟ عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾

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[1] (V.52:43)

a) See the footnote (B) of (V.3:130).

b) See the footnote of (V.2:278)

[2] (V.52:47) See the footnote (B) of (V.6:93).

this; but most of them know not. (*Tafsir At-Tabarî*).

48. So wait patiently (O Muhammad صلى الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes[1]; and glorify the Praises of your Lord when you get up from sleep.

وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾

49. And in the nighttime also glorify His Praises — and at the setting of the stars.[2]

وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ﴿٤٩﴾

Sûrat An-Najm (The Star) LIII

سُورَةُ النَّجْمِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. By the star when it goes down (or vanishes).

وَٱلنَّجْمِ إِذَا هَوَىٰ ﴿١﴾

2. Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred.

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾

3. Nor does he speak of (his own) desire.

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ﴿٣﴾

4. It is only a Revelation revealed.

إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ﴿٤﴾

5. He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)].

عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ ﴿٥﴾

6. One free from any defect in body and mind then he (Jibrîl — Gabriel in his real shape as created by Allah) rose and became stable.

ذُو مِرَّةٍ فَٱسْتَوَىٰ ﴿٦﴾

7. While he [Jibrîl (Gabriel)] was in the highest part of the horizon, *(Tafsir Ibn Kathir)*

وَهُوَ بِٱلْأُفُقِ ٱلْأَعْلَىٰ ﴿٧﴾

8. Then he [Jibrîl (Gabriel)] approached and came closer,

ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾

9. And was at a distance of two bows' length or (even) nearer.

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾

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[1] (V.52:48) See the footnote of (V.3:73).

[2] (V.52:49) It is said that glorifying Allâh's Praises here means: all the five compulsory and additional *Nawâfil* prayers.

10. So (Allâh) revealed to His slave [Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel) عليه السلام] whatever He revealed.

11. The (Prophet's) heart lied not in what he (Muhammad صلى الله عليه وسلم) saw.

12. Will you then dispute with him (Muhammad صلى الله عليه وسلم) about what he saw [during the *Mi'râj*: (Ascent of the Prophet صلى الله عليه وسلم to the seven heavens)][1]

فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ﴿١٠﴾

مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾

أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾

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[1] (V.53:12) *Al-Mi'râj* (i.e. Ascent of Prophet Muhammad صلى الله عليه وسلم to the heavens with his body and soul (بالروح و الجسم).

Narrated Mâlik bin Sa'sa'ah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "While I was at the house in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with *Zamzam* water and (my heart was) filled with wisdom and belief. *Al-Burâq*, a white animal smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrîl (Gabriel). When I reached the nearest heaven, Jibrîl said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, 'Jibrîl.' The gate-keeper, said 'Who is accompanying you?' Jibrîl said, 'Muhammad صلى الله عليه وسلم: The gate-keeper said, 'Has he been called?' Jibrîl said, 'Yes'. Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcome O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was said, 'Who is with you? He said, 'Muhammad صلى الله عليه وسلم'. It was asked,'Has he been sent for?' He said, 'Yes.'It was said, 'He is welcome. What a wonderful visit his is.' Then I met 'Îsâ (Jesus) and Yahyâ (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was asked, 'Who is with you?' Jibrîl said, 'Muhammad صلى الله عليه وسلم.' It was asked, 'Has he been sent for?' Jibrîl said, 'Yes.' It was said 'He is welcome. What a wonderful visit his is!' (The Prophet صلى الله عليه وسلم added:). There I met Yûsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idrîs (Enoch) and greeted him. He said, 'You are welcome O brother and Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hârûn (Aaron) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mûsâ (Moses) who said, 'You are welcome, O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcome, O son and a Prophet.' Then I was shown *Al-Bait Al-Ma'mûr* (i.e. Allah's House). I asked Jibrîl about it and he said, 'This is *Al-Bait Al-Ma'mûr* where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown *Sidrat-ul Muntaha* (i.e. the lote-tree of the utmost boundary over the seventh heaven) and I saw its *Nabiq* fruits which resembled the clay jugs of Hajar (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root: two of them were apparent and two were hidden. I asked Jibrîl about

13. And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾

14. Near *Sidrat-ul-Muntaha* (a lote-tree of the utmost boundary over the seventh haven beyond which none can pass).

عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾

15. Near it is the Paradise of Abode.

عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ﴿١٥﴾

16. When that covered the lote-tree which did cover it![1]

إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾

17. The sight (of Prophet Muhammad صلى الله عليه وسلم) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).

مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾

18. Indeed he (Muhammad صلى الله عليه وسلم) did see of the Greatest Signs, of his Lord (Allâh).

لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ﴿١٨﴾

19. Have you then considered *Al-Lât*, and *Al-'Uzzâ* (two idols of the pagan Arabs)[2]

أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ﴿١٩﴾

20. And *Manât* (another idol of the pagan Arabs), the other third?

وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ﴿٢٠﴾

21. Is it for you the males and for Him the females?

أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ﴿٢١﴾

22. That indeed is a division most unfair!

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ﴿٢٢﴾

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those rivers and he said, 'The two hidden rivers are in Paradise and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Mûsâ who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banî Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allah (for reduction) and He made it forty. I returned and [met Mûsâ] and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten; and then I came to Mûsâ who repeated the same advice. Ultimately Allah reduced it to five. When I came to Mûsâ again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)" Allah's Messenger صلى الله عليه وسلم was addressed by Allah, "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." (*Sahih Al-Bukhari,* Vol.4, *Hadîth* No.429).

[1] (V.53:16) It is said that the Lot-Tree was covered with the light of Allah along with the angels and also with different kinds of colours. (Please see T. Ibn Kathir).

[2] (V.53:19) See the footnote (A) of (V.2:219).

23. They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!

24. Or shall man have what he wishes?

25. But to Allâh belongs the last (Hereafter) and the first (the world).

26. And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.

27. Verily, those who believe not in the Hereafter, name the angels with female names.

28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.

29. Therefore withdraw (O Muhammad صلى الله عليه وسلم) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world.

30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.

31. And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

32. Those who avoid great sins (See the Qur'ân, Verses: 6:152,153) and *Al-Fawâhish* (illegal sexual intercourse) except the small faults, — verily, your Lord is of Vast Forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So

إِنْ هِيَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ
ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى
ٱلْأَنفُسُ ۖ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ ﴿٢٣﴾

أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ ﴿٢٤﴾

فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ ﴿٢٥﴾

۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ
شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ
تَسْمِيَةَ ٱلْأُنثَىٰ ﴿٢٧﴾

وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ وَإِنَّ ٱلظَّنَّ
لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ﴿٢٨﴾

فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ
ٱلدُّنْيَا ﴿٢٩﴾

ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ
عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ ﴿٣٠﴾

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ لِيَجْزِىَ ٱلَّذِينَ
أَسَٰٓـُٔوا۟ بِمَا عَمِلُوا۟ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُوا۟ بِٱلْحُسْنَى ﴿٣١﴾

ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ ۚ
إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم
مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ ۖ
فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ ﴿٣٢﴾

ascribe not purity to yourselves. He knows best him who fears Allâh and keeps his duty to Him [i.e. those who are *Al-Muttaqûn* (the pious. See V.2:2)].

33. Did you (O Muhammad صلى الله عليه وسلم) observe him who turned away (from Islâm).

34. And gave a little, then stopped (giving)?

35. Is with him the knowledge of the Unseen so that he sees?

36. Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses),

37. And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):

38. That no burdened person (with sins) shall bear the burden (sins) of another.

39. And that man can have nothing but what he does (good or bad).[1]

40. And that his deeds will be seen.

41. Then he will be recompensed with a full and the best recompense.[2]

42. And that to your Lord (Allâh) is the End (Return of everything).

43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.

44. And that it is He (Allâh) Who causes death and gives life.

أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ ﴿٣٣﴾

وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ ﴿٣٤﴾

أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ ﴿٣٥﴾

أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ﴿٣٦﴾

وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾

وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾

وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾

ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾

وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾

وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾

وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾

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[1] (V.53:39) Narrated Abû Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "When a person is dead, his deeds cease (are stopped) except from three:

a) Deeds of continuous *Sadaqah* (act of charity): e.g. an orphan home (orphanage) or a well for giving water to drink, etc.

b) (Written) knowledge with which mankind gets benefit.

c) A righteous, pious son (or daughter) who begs Allâh to forgive his (or her) parents."

(*Sahih Muslim.* The Book of *Wasâyâ* (Wills and Testaments).

[2] (V.53:41) See the footnote (A) of (V.6:61).

45. And that He (Allâh) creates the pairs, male and female,

46. From *Nutfah* (drops of semen — male and female discharges) when it is emitted.

47. And that upon Him (Allâh) is another bringing forth (Resurrection).

48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment)

49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship).

50. And that it is He (Allâh) Who destroyed the former 'Âd (people),

51. And Thamûd (people): He spared none of them.

52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) عليه السلام].

53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot) was sent].

54. So there covered them that which did cover (i.e. torment with stones).

55. Then which of the Graces of your Lord (O man!) will you doubt?

56. This (Muhammad صلى الله عليه وسلم) is a warner (Messenger) of the (series of) warners (Messengers) of old.[1]

57. The Day of Resurrection draws near.

58. None besides Allâh can avert it (or advance it or delay it).

59. Do you then wonder at this recitation (the Qur'ân)?

وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾

مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾

وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ﴿٤٧﴾

وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾

وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ﴿٤٩﴾

وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ﴿٥٠﴾

وَثَمُودَا۟ فَمَآ أَبْقَىٰ ﴿٥١﴾

وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾

وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾

فَغَشَّىٰهَا مَا غَشَّىٰ ﴿٥٤﴾

فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾

هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ﴿٥٦﴾

أَزِفَتِ ٱلْءَازِفَةُ ﴿٥٧﴾

لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ ﴿٥٨﴾

أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾

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[1] (V.53:56) See the footnote of (V.2:252).

60. And you laugh at it and weep not,

وَتَضْحَكُونَ وَلَا تَبْكُونَ ٦٠

61. Wasting your (precious) lifetime in pastime and amusements (singing, etc.).

وَأَنتُمْ سَٰمِدُونَ ٦١

62. So fall you down in prostration to Allâh and worship Him (Alone).

فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ۩ ٦٢

Sûrat Al-Qamar
(The Moon) LIV

سُورَةُ القَمَرِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad صلى الله عليه وسلم to show them a miracle, so he showed them the splitting of the moon).[1]

ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ١

2. And if they see a sign, they turn away, and say: "This is continuous magic."

وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ٢

3. They belied (the Verses of Allâh — this Qur'ân), and followed their own lusts. And every matter will be settled (according to the kind of deeds: good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell).

وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ وَكُلُّ أَمْرٍ
مُّسْتَقِرٌّ ٣

4. And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil),

وَلَقَدْ جَآءَهُم مِّنَ ٱلْأَنۢبَآءِ مَا فِيهِ
مُزْدَجَرٌ ٤

5. Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not.

حِكْمَةٌۢ بَٰلِغَةٌ ۖ فَمَا تُغْنِ ٱلنُّذُرُ ٥

6. So (O Muhammad صلى الله عليه وسلم) withdraw from them. The Day that the caller will call (them) to a terrible thing.

فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ
نُّكُرٍ ٦

7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,

خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ
جَرَادٌ مُّنتَشِرٌ ٧

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[1] (V.54:1) Narrated Anas رضى الله عنه: The people of Makkah asked the Prophet صلى الله عليه وسلم to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon. (*Sahih Al-Bukhari,* Vol.6, *Hadîth* No.390).

8. Hastening towards the caller. The disbelievers will say: “This is a hard Day.”

9. The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: “A madman!” and he was insolently rebuked and threatened.

10. Then he invoked his Lord (saying): “I have been overcome, so help (me)!”

11. So We opened the gates of the heaven with water pouring forth.

12. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined.

13. And We carried him on a (ship) made of planks and nails,

14. Floating under Our Eyes: a reward for him who had been rejected!

15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?

16. Then how (terrible) was My Torment and My Warnings?

17. And We have indeed made the Qur’ân easy to understand and remember; then is there any one who will remember (or receive admonition)?

18. ‘Âd (people) belied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings?

19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.

20. Plucking out men as if they were uprooted stems of date-palms.

21. Then, how (terrible) was My Torment and My Warnings?

مُّهۡطِعِينَ إِلَى ٱلدَّاعِۖ يَقُولُ ٱلۡكَٰفِرُونَ هَٰذَا يَوۡمٌ عَسِرٞ ٨

۞ كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ فَكَذَّبُواْ عَبۡدَنَا
وَقَالُواْ مَجۡنُونٞ وَٱزۡدُجِرَ ٩

فَدَعَا رَبَّهُۥٓ أَنِّي مَغۡلُوبٞ فَٱنتَصِرۡ ١٠

فَفَتَحۡنَآ أَبۡوَٰبَ ٱلسَّمَآءِ بِمَآءٖ مُّنۡهَمِرٖ ١١

وَفَجَّرۡنَا ٱلۡأَرۡضَ عُيُونٗا فَٱلۡتَقَى ٱلۡمَآءُ عَلَىٰٓ أَمۡرٖ
قَدۡ قُدِرَ ١٢

وَحَمَلۡنَٰهُ عَلَىٰ ذَاتِ أَلۡوَٰحٖ وَدُسُرٖ ١٣

تَجۡرِي بِأَعۡيُنِنَا جَزَآءٗ لِّمَن كَانَ كُفِرَ ١٤

وَلَقَد تَّرَكۡنَٰهَآ ءَايَةٗ فَهَلۡ مِن مُّدَّكِرٖ ١٥

فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ ١٦

وَلَقَدۡ يَسَّرۡنَا ٱلۡقُرۡءَانَ لِلذِّكۡرِ فَهَلۡ مِن مُّدَّكِرٖ ١٧

كَذَّبَتۡ عَادٞ فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ ١٨

إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا صَرۡصَرٗا فِي يَوۡمِ نَحۡسٖ مُّسۡتَمِرّٖ ١٩

تَنزِعُ ٱلنَّاسَ كَأَنَّهُمۡ أَعۡجَازُ نَخۡلٖ مُّنقَعِرٖ ٢٠

فَكَيۡفَ كَانَ عَذَابِي وَنُذُرِ ٢١

22. And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

23. Thamûd (people also) belied the warnings.

24. And they said: "A man, alone among us — shall we follow him? Truly then we should be in error and distress (or madness)!"

25. "Is it that the Reminder is sent to him [Prophet Sâlih عليه السلام] alone from among us? Nay, he is an insolent liar!"

26. Tomorrow they will come to know who is the liar, the insolent one!

27. Verily, We are sending the she-camel as a test for them. So watch them [O Sâlih عليه السلام], and be patient!

28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).

29. But they called their comrade and he took (a sword) and killed (her).

30. Then, how (terrible) was My Torment and My Warnings?

31. Verily, We sent against them a single *Saihah* (torment — awful cry), and they became like the stubble of a fold-builder.

32. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

33. The people of Lût (Lot) belied the warnings.

34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), them We saved in the last hour of the night,

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾

كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ ﴿٢٣﴾

فَقَالُوٓا۟ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ ﴿٢٤﴾

أَءُلْقِىَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ﴿٢٥﴾

سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ﴿٢٦﴾

إِنَّا مُرْسِلُوا۟ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ ﴿٢٧﴾

وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾

فَنَادَوْا۟ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ﴿٣٠﴾

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَٰحِدَةً فَكَانُوا۟ كَهَشِيمِ ٱلْمُحْتَظِرِ ﴿٣١﴾

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾

كَذَّبَتْ قَوْمُ لُوطٍۭ بِٱلنُّذُرِ ﴿٣٣﴾

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّآ ءَالَ لُوطٍ ۖ نَّجَّيْنَٰهُم بِسَحَرٍ ﴿٣٤﴾

35. As a Favour from Us. Thus do We reward him who gives thanks (by obeying Us).

نِّعْمَةً مِّنْ عِندِنَا ۚ كَذَٰلِكَ نَجْزِى مَن شَكَرَ ٣٥

36. And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings!

وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْا۟ بِٱلنُّذُرِ ٣٦

37. And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, (saying) "Then taste you My Torment and My Warnings."

وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا۟
عَذَابِى وَنُذُرِ ٣٧

38. And verily, an abiding torment seized them early in the morning.

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ٣٨

39. "Then taste you My Torment and My Warnings."

فَذُوقُوا۟ عَذَابِى وَنُذُرِ ٣٩

40. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ٤٠

41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)].

وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ ٤١

42. (They) belied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent).

كَذَّبُوا۟ بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ٤٢

43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh) who were destroyed)? Or have you an immunity (against Our Torment) in the Divine Scriptures?

أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُو۟لَٰٓئِكُمْ أَمْ لَكُم بَرَآءَةٌ فِى ٱلزُّبُرِ ٤٣

44. Or say they: "We are a great multitude, victorious.?"

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ٤٤

45. Their multitude will be put to flight, and they will show their backs.

سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ٤٥

46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.

بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ٤٦

47. Verily the *Mujrimûn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).

إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ﴿٤٧﴾

48. The Day they will be dragged on their faces into the Fire (it will be said to them): “Taste you the touch of Hell!”[1]

يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾

49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees — *Al-Lauh Al-Mahfûz*).

إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ﴿٤٩﴾

50. And Our Commandment is but one as the twinkling of an eye.

وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحٍۭ بِٱلْبَصَرِ ﴿٥٠﴾

51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)?

وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ﴿٥١﴾

52. And everything they have done is noted in (their) Records (of deeds).

وَكُلُّ شَىْءٍ فَعَلُوهُ فِى ٱلزُّبُرِ ﴿٥٢﴾

53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfûz* already beforehand i.e. before it befalls, or is done by its doer: الإيمان بالقدر) (See the Qur'ân V.57:22 and its footnote).

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ﴿٥٣﴾

54. Verily, The *Muttaqûn* (the pious. — see V.2:2), will be in the midst of Gardens and Rivers (Paradise).

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَهَرٍ ﴿٥٤﴾

55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍۭ ﴿٥٥﴾

Sûrat Ar-Rahmân **(The Most Gracious) LV**

سُورَةُ الرَّحْمَٰن

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. The Most Gracious (Allâh)!

ٱلرَّحْمَٰنُ ﴿١﴾

2. He has taught (you mankind) the Qur'ân (by His Mercy).

عَلَّمَ ٱلْقُرْءَانَ ﴿٢﴾

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[1] (V.54:48) See (V.25:34) and the footnote of (V.17:97).

3. He created man.	خَلَقَ ٱلۡإِنسَٰنَ ﴿٣﴾
4. He taught him eloquent speech.	عَلَّمَهُ ٱلۡبَيَانَ ﴿٤﴾
5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).	ٱلشَّمۡسُ وَٱلۡقَمَرُ بِحُسۡبَانٖ ﴿٥﴾
6. And the herbs (or stars) and the trees both prostrate themselves (to Allah — See V.22:18). *(Tafsir Ibn Kathir)*	وَٱلنَّجۡمُ وَٱلشَّجَرُ يَسۡجُدَانِ ﴿٦﴾
7. And the heaven: He has raised it high, and He has set up the Balance.	وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلۡمِيزَانَ ﴿٧﴾
8. In order that you may not transgress (due) balance.	أَلَّا تَطۡغَوۡاْ فِي ٱلۡمِيزَانِ ﴿٨﴾
9. And observe the weight with equity and do not make the balance deficient.	وَأَقِيمُواْ ٱلۡوَزۡنَ بِٱلۡقِسۡطِ وَلَا تُخۡسِرُواْ ٱلۡمِيزَانَ ﴿٩﴾
10. And the earth: He has put down (laid) for the creatures.	وَٱلۡأَرۡضَ وَضَعَهَا لِلۡأَنَامِ ﴿١٠﴾
11. Therein are fruits and date-palms producing sheathed fruit-stalks (enclosing dates).	فِيهَا فَٰكِهَةٞ وَٱلنَّخۡلُ ذَاتُ ٱلۡأَكۡمَامِ ﴿١١﴾
12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.	وَٱلۡحَبُّ ذُو ٱلۡعَصۡفِ وَٱلرَّيۡحَانُ ﴿١٢﴾
13. Then which of the Blessings of your Lord will you both (jinn and men) deny?	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾
14. He created man (Adam) from sounding clay like the clay of pottery.	خَلَقَ ٱلۡإِنسَٰنَ مِن صَلۡصَٰلٖ كَٱلۡفَخَّارِ ﴿١٤﴾
15. And the jinn: He created from a smokeless flame of fire.	وَخَلَقَ ٱلۡجَآنَّ مِن مَّارِجٖ مِّن نَّارٖ ﴿١٥﴾
16. Then which of the Blessings of your Lord will you both (jinn and men) deny?	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾
17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).	رَبُّ ٱلۡمَشۡرِقَيۡنِ وَرَبُّ ٱلۡمَغۡرِبَيۡنِ ﴿١٧﴾
18. Then which of the Blessings of your Lord will you both (jinn and men) deny?	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾

19. He has let loose the two seas (the salt and fresh water) meeting together.

مَرَجَ ٱلۡبَحۡرَيۡنِ يَلۡتَقِيَانِ ﴿١٩﴾

20. Between them is a barrier which none of them can transgress.

بَيۡنَهُمَا بَرۡزَخٌ لَّا يَبۡغِيَانِ ﴿٢٠﴾

21. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾

22. Out of them both come out pearl and coral.

يَخۡرُجُ مِنۡهُمَا ٱللُّؤۡلُؤُ وَٱلۡمَرۡجَانُ ﴿٢٢﴾

23. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾

24. And His are the ships going and coming in the seas, like mountains.

وَلَهُ ٱلۡجَوَارِ ٱلۡمُنشَـَٔاتُ فِي ٱلۡبَحۡرِ كَٱلۡأَعۡلَٰمِ ﴿٢٤﴾

25. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

26. Whatsoever is on it (the earth) will perish.

كُلُّ مَنۡ عَلَيۡهَا فَانٖ ﴿٢٦﴾

27. And the Face of your Lord full of Majesty and Honour will remain forever.

وَيَبۡقَىٰ وَجۡهُ رَبِّكَ ذُو ٱلۡجَلَٰلِ وَٱلۡإِكۡرَامِ ﴿٢٧﴾

28. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾

29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!

يَسۡـَٔلُهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ كُلَّ يَوۡمٍ هُوَ فِي شَأۡنٖ ﴿٢٩﴾

30. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

31. We shall attend to you, O you two classes (jinn and men)!

سَنَفۡرُغُ لَكُمۡ أَيُّهَ ٱلثَّقَلَانِ ﴿٣١﴾

32. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾

33. O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!

يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ إِنِ ٱسۡتَطَعۡتُمۡ أَن تَنفُذُواْ
مِنۡ أَقۡطَارِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ فَٱنفُذُواْۚ لَا تَنفُذُونَ
إِلَّا بِسُلۡطَٰنٖ ﴿٣٣﴾

34. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ﴿٣٥﴾

36. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide— [See V.70:8]

فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ﴿٣٧﴾

38. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾

39. So on that Day no question will be asked of man or jinni as to his sin, (because they have already been known from their faces either white (dwellers of Paradise — true believers of Islamic Monotheism) or black (dwellers of Hell — polytheists; disbelievers, criminals).

فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ﴿٣٩﴾

40. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

41. The *Mujrimûn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى
وَٱلْأَقْدَامِ ﴿٤١﴾

42. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

43. This is the Hell which the *Mujrimûn* (polytheists, criminals, sinners) denied.

هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ﴿٤٣﴾

44. They will go between it (Hell) and the fierce boiling water!

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾

45. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

46. But for him who[1] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).[2]

وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ﴿٤٦﴾

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[1] (V.55:46) : The true believer of Islâmic Monotheism who performs all the duties ordained by Allâh and His Messenger Muhammad صلى الله عليه وسلم, and abstain from all kinds of sin and evil deeds prohibited in Islâm.

[2] (V.55:46) See the footnote of (V.23:60).

47. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾

48. With spreading branches.

ذَوَاتَآ أَفْنَانٍ ﴿٤٨﴾

49. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

50. In them (both) will be two springs flowing (free).

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾

51. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

52. In them (both) will be every kind of fruit in pairs.

فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ﴿٥٢﴾

53. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

54. Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.

مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ
وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾

55. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾

56. Wherein both will be *Qâsirât-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had *tamth*[1] before them.

فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ
وَلَا جَآنٌّ ﴿٥٦﴾

57. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾

58. (In beauty) they are like rubies and coral.

كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ﴿٥٨﴾

59. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾

60. Is there any reward for good other than good?

هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ﴿٦٠﴾

61. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

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[1] (V.55:56): Tamth means: Opening their hymens with sexual intercourse.

62. And besides these two, there are two other Gardens (i.e. in Paradise).

وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾

63. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾

64. Dark green (in colour).

مُدْهَآمَّتَانِ ﴿٦٤﴾

65. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾

66. In them (both) will be two springs gushing forth.

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾

67. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾

68. In them (both) will be fruits, and date-palms and pomegranates.

فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾

69. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾

70. Therein (Gardens) will be *Khairâtun-Hisân* [fair (wives) good and beautiful];

فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ﴿٧٠﴾

71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾

72. *Hûr*[1] (beautiful, fair females) guarded in pavilions;

حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ﴿٧٢﴾

73. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾

74. With whom no man or jinni has had *tamth*[2] before them.

لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٧٤﴾

75. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾

76. Reclining on green cushions and rich beautiful mattresses.

مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ﴿٧٦﴾

77. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾

78. Blessed be the Name of your Lord (Allâh), the Owner of Majesty and Honour.

تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ﴿٧٨﴾

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[1] (V.55:72) See footnote of (V.52:20).

[2] (V.55:74) Tamth means: Opening their hymens with sexual intercourse.

Sûrat Al-Wâqi'ah (The Event) LVI

سُورَةُ الوَاقِعَةِ

In the Name of Allâh the Most Gracious, the Most Merciful.	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
1. When the Event (i.e. the Day of Resurrection) befalls.	إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴿١﴾
2. And there can be no denial of its befalling.	لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾
3. Bringing low (some — those who will enter Hell) Exalting (others — those who will enter Paradise). [*Tafsir Ibn Kathir*]	خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾
4. When the earth will be shaken with a terrible shake.	إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾
5. And the mountains will be powdered to dust,	وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴿٥﴾
6. So that they will become floating dust particles.	فَكَانَتْ هَبَآءً مُّنۢبَثًّا ﴿٦﴾
7. And you (all) will be in three groups.	وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ﴿٧﴾
8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise).	فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿٨﴾
9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell).	وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿٩﴾
10. And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm] will be foremost (in Paradise).	وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ﴿١٠﴾
11. These will be the nearest (to Allâh).	أُو۟لَٰٓئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾
12. In the Gardens of Delight (Paradise).	فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾

13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).

ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ١٣

14. And a few of those (foremost) will be from the later generations.

وَقَلِيلٌ مِّنَ ٱلْآخِرِينَ ١٤

15. (They will be) on thrones woven with gold and precious stones.

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ١٥

16. Reclining thereon, face to face.

مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَـٰبِلِينَ ١٦

17. Immortal boys will go around them (serving),

يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ١٧

18. With cups, and jugs, and a glass of flowing wine,

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ١٨

19. Wherefrom they will get neither any aching of the head, nor any intoxication.

لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ١٩

20. And with fruit that they may choose.

وَفَـٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ٢٠

21. And with the flesh of fowls that they desire.

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ٢١

22. And (there will be) *Hûr* (fair females) with wide, lovely eyes (as wives for the pious),

وَحُورٌ عِينٌ ٢٢

23. Like unto preserved pearls.

كَأَمْثَـٰلِ ٱللُّؤْلُوِ ٱلْمَكْنُونِ ٢٣

24. A reward for what they used to do.

جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ٢٤

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting).

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ٢٥

26. But only the saying of: *Salâm! Salâm*! (greetings with peace)![1]

إِلَّا قِيلًا سَلَـٰمًا سَلَـٰمًا ٢٦

27. And those on the Right Hand —how (fortunate) will be those on the Right Hand?

وَأَصْحَـٰبُ ٱلْيَمِينِ مَآ أَصْحَـٰبُ ٱلْيَمِينِ ٢٧

28. (They will be) among thornless lote-trees,

فِى سِدْرٍ مَّخْضُودٍ ٢٨

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[1] (V.56:26) See the footnote (A) of (V.29:64).

29. And among *Talh* (banana-trees) with fruits piled one above another,

وَطَلۡحٖ مَّنضُودٖ ٢٩

30. And in shade long-extended,

وَظِلّٖ مَّمۡدُودٖ ٣٠

31. And by water flowing constantly,

وَمَآءٖ مَّسۡكُوبٖ ٣١

32. And fruit in plenty,

وَفَٰكِهَةٖ كَثِيرَةٖ ٣٢

33. Whose supply is not cut off (by change of season), nor are they out of reach,

لَّا مَقۡطُوعَةٖ وَلَا مَمۡنُوعَةٖ ٣٣

34. And on couches or thrones, raised high.

وَفُرُشٖ مَّرۡفُوعَةٍ ٣٤

35. Verily, We have created them (maidens) of special creation.

إِنَّآ أَنشَأۡنَٰهُنَّ إِنشَآءٗ ٣٥

36. And made them virgins.

فَجَعَلۡنَٰهُنَّ أَبۡكَارًا ٣٦

37. Loving (their husbands only), (and) of equal age.

عُرُبًا أَتۡرَابٗا ٣٧

38. For those on the Right Hand.

لِّأَصۡحَٰبِ ٱلۡيَمِينِ ٣٨

39. A multitude of those (on the Right Hand) will be from the first generation (who embraced Islâm).

ثُلَّةٞ مِّنَ ٱلۡأَوَّلِينَ ٣٩

40. And a multitude of those (on the Right Hand) will be from the later generations.

وَثُلَّةٞ مِّنَ ٱلۡأٓخِرِينَ ٤٠

41. And those on the Left Hand — how (unfortunate) will be those on the Left Hand?

وَأَصۡحَٰبُ ٱلشِّمَالِ مَآ أَصۡحَٰبُ ٱلشِّمَالِ ٤١

42. In fierce hot wind and boiling water,

فِي سَمُومٖ وَحَمِيمٖ ٤٢

43. And shadow of black smoke,

وَظِلّٖ مِّن يَحۡمُومٖ ٤٣

44. (That shadow) neither cool, nor (even) pleasant,

لَّا بَارِدٖ وَلَا كَرِيمٍ ٤٤

45. Verily, before that, they indulged in luxury,

إِنَّهُمۡ كَانُواْ قَبۡلَ ذَٰلِكَ مُتۡرَفِينَ ٤٥

46. And were persisting in great sin (joining partners in worship along with Allâh, committing murder and other crimes)[1]

وَكَانُواْ يُصِرُّونَ عَلَى ٱلۡحِنثِ ٱلۡعَظِيمِ ٤٦

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[1] (V.56:46) See the footnote (B) of (V.3:130).

47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?

وَكَانُوا يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا
وَعِظَامًا أَءِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾

48. "And also our forefathers?"

أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ﴿٤٨﴾

49. Say (O Muhammad صلى الله عليه وسلم): "(Yes) verily, those of old, and those of later times.

قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ ﴿٤٩﴾

50. "All will surely be gathered together for appointed Meeting of a known Day.

لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ﴿٥٠﴾

51. "Then moreover, verily you the erring-ones, the deniers (of Resurrection)!

ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ﴿٥١﴾

52. "You verily will eat of the trees of *Zaqqûm.*

لَءَاكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ﴿٥٢﴾

53. "Then you will fill your bellies therewith,

فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ﴿٥٣﴾

54. "And drink boiling water on top of it.

فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ﴿٥٤﴾

55. "And you will drink (that) like thirsty camels!"

فَشَٰرِبُونَ شُرْبَ ٱلْهِيمِ ﴿٥٥﴾

56. That will be their entertainment on the Day of Recompense!

هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ﴿٥٦﴾

57. We created you: then why do you believe not?

نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا تُصَدِّقُونَ ﴿٥٧﴾

58. Then tell Me (about) the (human) semen that you emit.

أَفَرَءَيْتُم مَّا تُمْنُونَ ﴿٥٨﴾

59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?

ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ﴿٥٩﴾

60. We have decreed death to you all, and We are not outstripped,

نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾

61. To transfigure you and create you in (forms) that you know not.

عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ
فِى مَا لَا تَعْلَمُونَ ﴿٦١﴾

62. And indeed, you have already known the first form of creation (i.e. the creation of Adam): why then do you not remember (or take heed)?

وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾

63. Then tell Me about the seed that you sow in the ground.

64. Is it you that make it grow, or are We the Grower?

65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). [*Tafsir Ibn Kathîr*]

66. (Saying): "We are indeed *Mughramûn* (i.e. ruined or have lost the money without any profit, or are punished by the loss of all that we spend for cultivation)! *(Tafsir Al-Qurtubî)*

67. "Nay, but we are deprived!"

68. Then tell Me about the water that you drink.

69. Is it you who cause it from the rain-clouds to come down, or are We the Causer of it to come down?

70. If We willed, We verily could make it salt (and undrinkable): why then do you not give thanks (to Allâh)?

71. Then tell Me about the fire which you kindle.

72. Is it you who made the tree thereof to grow, or are We the Grower?

73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world).

74. Then glorify with praises the Name of your Lord, the Most Great.

75. So I swear by the setting of the stars.[1]

أَفَرَءَيْتُم مَّا تَحْرُثُونَ ٦٣

ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ٦٤

لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ٦٥

إِنَّا لَمُغْرَمُونَ ٦٦

بَلْ نَحْنُ مَحْرُومُونَ ٦٧

أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ٦٨

ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ٦٩

لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ٧٠

أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ٧١

ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ٧٢

نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ٧٣

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ٧٤

۞ فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ٧٥

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[1] (V.56:75) In Arabic *Mawâqi'i An-Nujûm*: This word has many interpretations: it may mean the setting or the rising or the mansions of the stars, or the Qur'ân and its gradual revelation in stages. Please see *Tafsir At-Tabari* for detail..

76. And verily that is indeed a great oath, if you but know.

77. That (this) is indeed an honourable recitation (the Noble Qur'ân).

78. In a Book well-guarded (with Allâh in the heaven i.e. *Al-Lauh Al-Mahfûz*).

79. Which (that Book with Allâh) none can touch but the purified (i.e. the angels).

80. A Revelation (this Qur'ân) from the Lord of the *'Alamîn* (mankind, jinn and all that exists).

81. Is it such a talk (this Qur'an) that you (disbelievers) deny?

82. And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)!

83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat?

84. And you at the moment are looking on,

85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, *(Tafsir At-Tabarî)*

86. Then why do you not — if you are exempt from the reckoning and recompense (punishment) —

87. Bring back the soul (to its body), if you are truthful?

88. Then, if he (the dying person) be of the *Muqarrabûn* (those brought near to Allâh),

89. (There is for him) rest and provision, and a Garden of Delights (Paradise).

90. And if he (the dying person) be of those on the Right Hand,

91. Then there is safety and peace (from the Punishment of Allâh) for those on the right Hand.

وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾

إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ﴿٧٧﴾

فِى كِتَٰبٍ مَّكْنُونٍ ﴿٧٨﴾

لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ﴿٧٩﴾

تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٨٠﴾

أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿٨١﴾

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾

فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ ﴿٨٣﴾

وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ﴿٨٤﴾

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ﴿٨٥﴾

فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾

تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ﴿٨٧﴾

فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ﴿٨٨﴾

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ﴿٨٩﴾

وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩٠﴾

فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ﴿٩١﴾

92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism),

وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾

93. Then for him is an entertainment with boiling water.

فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾

94. And burning in Hell-fire.

وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾

95. Verily, this! This is an absolute Truth with certainty.

إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾

96. So glorify with praises the Name of your Lord, the Most Great.

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

Sûrat Al-Hadîd
(Iron) LVII

سُورَةُ الحَدِيد

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. Whatsoever is in the heavens and the earth glorifies Allâh — and He is the All-Mighty, All-Wise.

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿١﴾

2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death: and He is Able to do all things.

لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۖ
وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢﴾

3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.

هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ
شَىْءٍ عَلِيمٌ ﴿٣﴾

4. He it is Who created the heavens and the earth in six Days and then rose over *(Istawâ)* the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do.

هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ
ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۖ
وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾

5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision).

لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٥﴾

6. He merges night into day (i.e. the decrease in the hours of the night is added

يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۚ

into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.

7. Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees.[1] And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.

8. And what is the matter with you that you believe not in Allâh! While the Messenger (Muhammad صلى الله عليه وسلم) invites you to believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant, if you are real believers.

9. It is He Who sends down manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad صلى الله عليه وسلم) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful.

10. And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is All-Aware of what you do.

11. Who is he that will lend Allâh a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise).

12. On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands. Glad tidings for you this Day!

وَهُوَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٦

ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُواْ مِمَّا جَعَلَكُم
مُّسۡتَخۡلَفِينَ فِيهِۖ فَٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَأَنفَقُواْ
لَهُمۡ أَجۡرٞ كَبِيرٞ ٧

وَمَا لَكُمۡ لَا تُؤۡمِنُونَ بِٱللَّهِ وَٱلرَّسُولُ يَدۡعُوكُمۡ لِتُؤۡمِنُواْ
بِرَبِّكُمۡ وَقَدۡ أَخَذَ مِيثَٰقَكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٨

هُوَ ٱلَّذِي يُنَزِّلُ عَلَىٰ عَبۡدِهِۦٓ ءَايَٰتِۭ بَيِّنَٰتٖ لِّيُخۡرِجَكُم
مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۚ وَإِنَّ ٱللَّهَ بِكُمۡ
لَرَءُوفٞ رَّحِيمٞ ٩

وَمَا لَكُمۡ أَلَّا تُنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ
وَٱلۡأَرۡضِۚ لَا يَسۡتَوِي مِنكُم مَّنۡ أَنفَقَ مِن قَبۡلِ ٱلۡفَتۡحِ
وَقَٰتَلَۚ أُوْلَٰٓئِكَ أَعۡظَمُ دَرَجَةٗ مِّنَ ٱلَّذِينَ أَنفَقُواْ
مِنۢ بَعۡدُ وَقَٰتَلُواْۚ وَكُلّٗا وَعَدَ ٱللَّهُ ٱلۡحُسۡنَىٰۚ
وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١٠

مَّن ذَا ٱلَّذِي يُقۡرِضُ ٱللَّهَ قَرۡضًا حَسَنٗا فَيُضَٰعِفَهُۥ لَهُۥ
وَلَهُۥٓ أَجۡرٞ كَرِيمٞ ١١

يَوۡمَ تَرَى ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ يَسۡعَىٰ نُورُهُم بَيۡنَ أَيۡدِيهِم
وَبِأَيۡمَٰنِهِمۖ بُشۡرَىٰكُمُ ٱلۡيَوۡمَ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ
خَٰلِدِينَ فِيهَاۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١٢

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[1] (V.57:7) See the footnote of (V.4:37).

Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!

13. On the Day when the hypocrites — men and women — will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh."

15. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism). Your abode is the Fire. That is your *maulâ* (friend — proper place), and worst indeed is that destination.

16. Has not the time come for the hearts of those who believe (in the Oneness of Allâh — Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (the rebellious, the disobedient to Allâh).

17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.

18. Verily, those who give *Sadaqât* (i.e. *Zakât* and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).

يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُوا۟
ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ
فَٱلْتَمِسُوا۟ نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ
ٱلرَّحْمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ﴿١٣﴾

يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ قَالُوا۟ بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ
أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ وَغَرَّتْكُمُ ٱلْأَمَانِىُّ
حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ ﴿١٤﴾

فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ۚ
مَأْوَىٰكُمُ ٱلنَّارُ ۖ هِىَ مَوْلَىٰكُمْ ۖ وَبِئْسَ ٱلْمَصِيرُ ﴿١٥﴾

۞ أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ
ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟
ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ
قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿١٦﴾

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا
لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾

إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا
حَسَنًا يُضَٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

19. And those who believe in (the Oneness of) Allâh and His Messengers — they are the *Siddîqûn* (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦٓ أُو۟لَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ
وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ
وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ
أَصْحَٰبُ ٱلْجَحِيمِ ﴿١٩﴾

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.

ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ
وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ ۖ
كَمَثَلِ غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ
مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِى ٱلْءَاخِرَةِ عَذَابٌ شَدِيدٌ
وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ
إِلَّا مَتَٰعُ ٱلْغُرُورِ ﴿٢٠﴾

21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty.

سَابِقُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ ٱلسَّمَآءِ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ
ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ
مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾

22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*) before We bring it into existence. Verily, that is easy for Allâh.[1]

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ
إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ
إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾

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[1] (V.57:22) Narrated Ibn 'Abbas رضى الله عنهما : Once I was behind the Prophet صلى الله عليه وسلم and he said: "O boy, I will teach you a few words:

(a) Be loyal and obedient to Allâh [worship Him (Alone)], remember Him always, obey His Orders. He will save you from every evil and will take care of you in all the spheres of life.

(b) Be loyal and obedient to Allâh, you will find Him near (infront of you) i.e. He will respond to your requests.

(c) If you ask, ask Allâh.

23. In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not prideful boasters.

لِّكَيْلَا تَأْسَوْاْ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُواْ بِمَآ
ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh's Monotheism), then Allâh is Rich (Free of all needs), Worthy of all praise.

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ ۗ
وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿٢٤﴾

25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war[1]), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ
ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ
وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ
لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ
بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ﴿٢٥﴾

26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا
ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ ۖ فَمِنْهُم مُّهْتَدٍ ۖ
وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ﴿٢٦﴾

(d) If you seek help, seek help from Allâh.

(e) Know that if all the people get together in order to benefit you with something, they will not be able to benefit you in anything except what Allâh has decreed for you. And if they all get together in order to harm you with something, they will not be able to harm you in anything except what Allâh has decreed for you.

The pens have stopped writings [Divine (Allâh's) Preordainments]. And (the ink over) the papers (Book of Decrees) have dried." [This *Hadith* is quoted in *Sahih At-Tirmidhi*]

[1] (V.57:25) Paradise is under the blades of swords (in *Jihâd* in Allâh's cause).

a) Narrated Al-Mughîrah bin Shu'bah رضی الله عنه: Our Prophet صلى الله عليه وسلم told us about the Message of our Lord that ..."whoever amongst us is killed (in *Jihâd* in Allâh's cause) will go to Paradise". 'Umar asked the Prophet صلى الله عليه وسلم, "Is it not true that our men who are killed (in *Jihâd* in Allâh's cause) will go to Paradise and their's (i.e. those of the pagan's) will go to the (Hell) Fire?" The Prophet صلى الله عليه وسلم said, "Yes".

b) Narrated 'Abdullâh bin Abî Aufâ رضي الله عنهما ! Allâh's Messenger صلى الله عليه وسلم said, "Know that Paradise is under the shades of sword .(*Jihâd* in Allâh's cause)." (*Sahih Al-Bukhari*, Vol.4, *Hadîth* No.73 and its chapter No.22).

27. Then, We sent after them Our Messengers, and We sent 'Îsâ (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا
بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ
وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً
وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ
إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا
فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ
وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ٢٧

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad صلى الله عليه وسلم), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.[1]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ
يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا
تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٢٨

29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ أَلَّا يَقْدِرُونَ
عَلَىٰ شَىْءٍ مِّن فَضْلِ ٱللَّهِ ۙ وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ
يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ٢٩

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[1] (V.57:28) (a) Narrated Abû Buradah's father: Allâh's Messenger صلى الله عليه وسلم said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad صلى الله عليه وسلم) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allâh) will (also) get a double reward." (*Sahih Al-Bukhari,* Vol.7, *Hadîth* No.20).

(b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم).

Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahih Muslim*, the Book of Faith, Vol. 1, Chapter No. 240) See also (V.3:85) and (V.3:116).

Sûrat Al-Mujâdilah **(The Woman Who Disputes) LVIII**

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Indeed Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad صلى الله عليه وسلم) concerning her husband (Aus bin As-Sâmit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer.

2. Those among you who make their wives unlawful to them by (*Zihâr* الظهار)[1] (i.e. by saying to them "You are like my mother's back,") they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving.

3. And those who make unlawful to them their wives by *Zihâr* and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is All-Aware of what you do.

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Miskîns* (poor). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh. And for disbelievers, there is a painful torment.

سُورَةُ المُجَادلَة

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا وَتَشْتَكِيٓ
إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ١

ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ
أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔي وَلَدْنَهُمْ ۚ
وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ
وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ٢

وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا۟
فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ
بِهِۦ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٣

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ
أَن يَتَمَآسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ
ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۗ
وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ٤

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[1] (V.58:2) *Az-Zihâr* الظهار is the saying of a husband to his wife: You are to me like the back of my mother (i.e. unlawful for me to approach).

5. Verily, those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم)[1] will be disgraced, as those before them (among the past nation) were disgraced. And We have sent down clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟ كَمَا كُبِتَ ٱلَّذِينَ
مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَآ ءَايَـٰتٍۭ بَيِّنَـٰتٍ ۚ وَلِلْكَـٰفِرِينَ
عَذَابٌ مُّهِينٌ ﴿٥﴾

6. On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ
أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٦﴾

7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwâ*[2] (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything.

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ
مَا يَكُونُ مِن نَّجْوَىٰ ثَلَـٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ
وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ
وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم
بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَـٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴿٧﴾

8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad صلى الله عليه وسلم). And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟
عَنْهُ وَيَتَنَـٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ
ٱلرَّسُولِ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ
وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ
حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ ٱلْمَصِيرُ ﴿٨﴾

9. O you who believe! When you hold secret counsel, do it not for sin and

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَنَـٰجَيْتُمْ فَلَا تَتَنَـٰجَوْا۟ بِٱلْإِثْمِ

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[1] (V.58:5) See the footnote of (V.3:85).
[2] (V.58:7) See the footnote of (V.11:18)

wrong-doing, and disobedience towards the Messenger (Muhammad صلى الله عليه وسلم), but do it for *Al-Birr* (righteousness) and *Taqwâ* (virtues and piety); and fear Allâh unto Whom you shall be gathered.

وَٱلۡعُدۡوَٰنِ وَمَعۡصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوۡاْ بِٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ
وَٱتَّقُواْ ٱللَّهَ ٱلَّذِيٓ إِلَيۡهِ تُحۡشَرُونَ ٩

10. Secret counsels (conspiracies) are only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust[1] .

إِنَّمَا ٱلنَّجۡوَىٰ مِنَ ٱلشَّيۡطَٰنِ لِيَحۡزُنَ ٱلَّذِينَ ءَامَنُواْ
وَلَيۡسَ بِضَآرِّهِمۡ شَيۡـًٔا إِلَّا بِإِذۡنِ ٱللَّهِۚ وَعَلَى ٱللَّهِ
فَلۡيَتَوَكَّلِ ٱلۡمُؤۡمِنُونَ ١٠

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihâd* (holy fighting in Allâh's cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمۡ تَفَسَّحُواْ
فِي ٱلۡمَجَٰلِسِ فَٱفۡسَحُواْ يَفۡسَحِ ٱللَّهُ لَكُمۡۖ
وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرۡفَعِ ٱللَّهُ ٱلَّذِينَ
ءَامَنُواْ مِنكُمۡ وَٱلَّذِينَ أُوتُواْ ٱلۡعِلۡمَ دَرَجَٰتٖۚ
وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ١١

12. O you who believe! When you (want to) consult the Messenger (Muhammad صلى الله عليه وسلم) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَٰجَيۡتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيۡنَ يَدَيۡ
نَجۡوَىٰكُمۡ صَدَقَةٗۚ ذَٰلِكَ خَيۡرٞ لَّكُمۡ وَأَطۡهَرُۚ فَإِن لَّمۡ تَجِدُواْ
فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٢

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform *Salât* (*Iqâmat-as-Salât*) and give *Zakât* and obey Allâh (i.e. do all that Allâh and His Messenger صلى الله عليه وسلم order you to do). And Allâh is All-Aware of what you do.

ءَأَشۡفَقۡتُمۡ أَن تُقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَٰتٖۚ
فَإِذۡ لَمۡ تَفۡعَلُواْ وَتَابَ ٱللَّهُ عَلَيۡكُمۡ فَأَقِيمُواْ ٱلصَّلَوٰةَ
وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥۚ وَٱللَّهُ
خَبِيرُۢ بِمَا تَعۡمَلُونَ ١٣

14. Have you (O Muhammad صلى الله عليه وسلم) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you

۞ أَلَمۡ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوۡاْ قَوۡمًا غَضِبَ ٱللَّهُ عَلَيۡهِم
مَّا هُم مِّنكُمۡ وَلَا مِنۡهُمۡ وَيَحۡلِفُونَ عَلَى ٱلۡكَذِبِ
وَهُمۡ يَعۡلَمُونَ ١٤

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[1] (V.58:10) See the footnote (A) of (V.12:67).

(Muslims) nor of them (Jews), and they swear to a lie while they know.

15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do.

16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allâh: so they shall have a humiliating torment.

17. Their children and their wealth will avail them nothing against Allâh. They will be the dwellers of the Fire to dwell therein forever.

18. On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!

19. *Shaitân* (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of *Shaitân* (Satan). Verily, it is the party of *Shaitan* (Satan) that will be the losers!

20. Those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), they will be among the lowest (most humiliated).

21. Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty.

22. You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا۟
يَعْمَلُونَ ﴿١٥﴾

ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ فَلَهُمْ
عَذَابٌ مُّهِينٌ ﴿١٦﴾

لَّن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ
شَيْـًٔا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿١٧﴾

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ ۖ
وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ ﴿١٨﴾

ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ
حِزْبُ ٱلشَّيْطَٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ
هُمُ ٱلْخَٰسِرُونَ ﴿١٩﴾

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ
فِى ٱلْأَذَلِّينَ ﴿٢٠﴾

كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ
قَوِىٌّ عَزِيزٌ ﴿٢١﴾

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ
يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟
ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ
أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ
ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ

which rivers flow to dwell therein (forever). Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.

رَضِيَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَـٰٓئِكَ حِزْبُ ٱللَّهِ ۚ
أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴿٢٢﴾

Sûrat Al-Hashr
(The Gathering) LIX

سُورَةُ الحَشْرِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾

2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).

هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ
مِن دِيَـٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ
وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ
فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ
فِى قُلُوبِهِمُ ٱلرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ
وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَـٰٓأُو۟لِى ٱلْأَبْصَـٰرِ ﴿٢﴾

3. And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.

وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ
فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْـَٔاخِرَةِ عَذَابُ ٱلنَّارِ ﴿٣﴾

4. That is because they opposed Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And whosoever opposes Allâh, then verily, Allâh is Severe in punishment.

ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ
فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٤﴾

5. What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allâh, and in order that He might disgrace the *Fâsiqûn* (the rebellious, the disobedient to Allâh).

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً
عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَـٰسِقِينَ ﴿٥﴾

6. And what Allâh gave as booty (*Fai'*) to His Messenger (Muhammad صلى الله عليه وسلم)

وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ

from them — for this you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is Able to do all things.

مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ
عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٦﴾

7. What Allâh gave as booty (*Fai'*) to His Messenger (Muhammad صلى الله عليه وسلم) from the people of the townships — it is for Allâh, His Messenger (Muhammad صلى الله عليه وسلم), the kindred (of Messenger Muhammad صلى الله عليه وسلم), the orphans, *Al-Masâkin* (the poor), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).[1] And fear Allâh; verily, Allâh is Severe in punishment.

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ
كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ
ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟
ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿٧﴾

8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad صلى الله عليه وسلم). Such are indeed the truthful (to what they say).

لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ
وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا
وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾

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[1] (V.59:7) Narrated 'Alqamah: 'Abdullâh (bin Mas'ûd) said."Allâh curses those ladies who practise tatooing and those who get themselves tatooed, and those ladies who get their hair removed from their eyebrows and faces except the beard and moustache, and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allâh's creation." His saying reached a lady from Banû Asad, called Umm Ya'qûb, who came (to 'Abdullâh) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allâh's Messenger صلى الله عليه وسلم has cursed and who are (cursed) in Allâh's Book!" Umm Ya'qûb said, "I have read the whole Qur'ân, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'ân), you have found it. Didn't you read:

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7).

She replied, "Yes, I did", He said, "Verily, Allâh's Messenger صلى الله عليه وسلم forbade such things." She said, "But I see your wife doing these things?" He said, "Go and watch her". She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company" (i.e I would divorce her). (*Sahih Al-Bukhari,* Vol.6, *Hadîth* No.408).

Narrated 'Abdullâh (bin Mas'ûd) رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم has cursed the lady who uses false hair. (See *Sahih Al-Bukhari,* Vol.6, *Hadîth* No.409).

9. And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ
حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ
وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ
فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٩

10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا
ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا
بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ
ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ١٠

11. Have you (O Muhammad صلى الله عليه وسلم) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allâh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allâh is Witness that they verily are liars.

۞ أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُوا۟ يَقُولُونَ لِإِخْوَٰنِهِمُ
ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ
لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن
قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ١١

12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

لَئِنْ أُخْرِجُوا۟ لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا۟
لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ
ٱلْأَدْبَٰرَ ثُمَّ لَا يُنصَرُونَ ١٢

13. Verily, you (believers in the Oneness of Allâh — Islâmic Monotheism) are more fearful in their (Jews of Banû An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and Power of Allâh).

لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ ۚ
ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ١٣

14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.

لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ
أَوْ مِن وَرَآءِ جُدُرٍۭ ۚ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ
جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَّا يَعْقِلُونَ ١٤

15. They are like their immediate predecessors (the Jews of Banû Qainûqâ‘, who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

كَمَثَلِ ٱلَّذِينَ مِن قَبۡلِهِمۡ قَرِيبٗاۖ ذَاقُواْ وَبَالَ أَمۡرِهِمۡ
وَلَهُمۡ عَذَابٌ أَلِيمٞ ﴿١٥﴾

16. (Their allies deceived them) like *Shaitân* (Satan), when he says to man: “Disbelieve in Allâh.” But when (man) disbelieves in Allâh, *Shaitân* (Satan) says: “I am free of you, I fear Allâh, the Lord of the *‘Âlamîn* (mankind, jinn and all that exists)!”

كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا كَفَرَ
قَالَ إِنِّي بَرِيٓءٞ مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ
رَبَّ ٱلۡعَٰلَمِينَ ﴿١٦﴾

17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zâlimûn* (i.e. polytheists, wrong-doers, disbelievers in Allâh and in His Oneness).

فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِي ٱلنَّارِ خَٰلِدَيۡنِ فِيهَاۚ
وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ ﴿١٧﴾

18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.[1]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلۡتَنظُرۡ
نَفۡسٞ مَّا قَدَّمَتۡ لِغَدٖۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ
خَبِيرُۢ بِمَا تَعۡمَلُونَ ﴿١٨﴾

19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to Allâh).

وَلَا تَكُونُواْ كَٱلَّذِينَ نَسُواْ ٱللَّهَ فَأَنسَىٰهُمۡ أَنفُسَهُمۡۚ
أُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ ﴿١٩﴾

20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.

لَا يَسۡتَوِيٓ أَصۡحَٰبُ ٱلنَّارِ وَأَصۡحَٰبُ ٱلۡجَنَّةِۚ
أَصۡحَٰبُ ٱلۡجَنَّةِ هُمُ ٱلۡفَآئِزُونَ ﴿٢٠﴾

21. Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect.[2]

لَوۡ أَنزَلۡنَا هَٰذَا ٱلۡقُرۡءَانَ عَلَىٰ جَبَلٖ لَّرَأَيۡتَهُۥ خَٰشِعٗا
مُّتَصَدِّعٗا مِّنۡ خَشۡيَةِ ٱللَّهِۚ وَتِلۡكَ ٱلۡأَمۡثَٰلُ
نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ ﴿٢١﴾

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[1] (V.59:18).

a) See the footnote of (V.32:16).

b) See the footnote of (V.15:23).

c) See the footnote (C) of (V.9:111).

[2] (V.59:21) Narrated Jâbir bin ‘Abdullâh رضى الله عنهما: The Prophet صلى الله عليه وسلم used to stand by a tree or a date-palm on Friday. Then an *Ansâri* woman or man said, “O Allâh's

22. He is Allâh, beside Whom *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ
وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿٢٢﴾

23. He is Allâh beside Whom *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him.

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ
ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ
ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ
عَمَّا يُشْرِكُونَ ﴿٢٣﴾

24. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names.[1] All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ
ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢٤﴾

Sûrat Al-Mumtahanah
(The Woman to be examined) LX

سُورَةُ ٱلْمُمْتَحَنَةِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad صلى الله عليه وسلم), and have driven out the Messenger (Muhammad صلى الله عليه وسلم) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ
تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم
مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا۟ بِٱللَّهِ
رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ
مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ
وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ

Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the *Khutbah* (religious talk)]. The date-palm cried like a child! The Prophet صلى الله عليه وسلم descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet صلى الله عليه وسلم said, "It was crying for (missing) what it used to hear of religious knowledge given near it." (*Sahih Al-Bukhari*, Vol.4, *Hadîth* No.784).

[1] (V.59:24) See the footnote of (V.7:180).

سَوَآءَ ٱلسَّبِيلِ ١

disbelievers and polytheists as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path[1] .

إِن يَثْقَفُوكُمْ يَكُونُوا۟ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓا۟ إِلَيْكُمْ
أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّوا۟ لَوْ تَكْفُرُونَ ٢

2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَٰدُكُمْ ۚ يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ
بَيْنَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٣

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is the All-Seer of what you do.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ
إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ
ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ
أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ
لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ
رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ٤

4. Indeed there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allâh Alone" — except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh.[2]" "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ وَٱغْفِرْ لَنَا
رَبَّنَآ ۖ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٥

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise."

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ
وَٱلْيَوْمَ ٱلْـَٔاخِرَ ۚ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ٦

6. Certainly, there has been in them an excellent example for you to follow — for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is Rich (Free of all needs), Worthy of all Praise.

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[1] (V.60:1) See V.3:149 and its footnote.

[2] (V.60:4) See the Qur'ân Verses (V.9:114), (V.19:41-49) and (V.26:70-86)

7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.

8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.

9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the *Zâlimûn* (wrong-doers — those who disobey Allâh).

10. O you who believe! When believing women come to you as emigrants, examine them; Allâh knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of money) which they have spent [as their *Mahr*[1]] to them. And there will be no sin on you to marry them if you have paid their *Mahr* to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as *Mahr*) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allâh, He judges between you. And Allâh is All-Knowing, All-Wise.

11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr*

۞ عَسَى ٱللَّهُ أَن يَجۡعَلَ بَيۡنَكُمۡ وَبَيۡنَ ٱلَّذِينَ عَادَيۡتُم
مِّنۡهُم مَّوَدَّةٗۚ وَٱللَّهُ قَدِيرٞۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ٧

لَّا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمۡ يُقَٰتِلُوكُمۡ فِي ٱلدِّينِ
وَلَمۡ يُخۡرِجُوكُم مِّن دِيَٰرِكُمۡ أَن تَبَرُّوهُمۡ وَتُقۡسِطُوٓاْ إِلَيۡهِمۡۚ
إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ٨

إِنَّمَا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمۡ فِي ٱلدِّينِ
وَأَخۡرَجُوكُم مِّن دِيَٰرِكُمۡ وَظَٰهَرُواْ عَلَىٰٓ إِخۡرَاجِكُمۡ
أَن تَوَلَّوۡهُمۡۚ وَمَن يَتَوَلَّهُمۡ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٩

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلۡمُؤۡمِنَٰتُ مُهَٰجِرَٰتٖ
فَٱمۡتَحِنُوهُنَّۖ ٱللَّهُ أَعۡلَمُ بِإِيمَٰنِهِنَّۖ فَإِنۡ عَلِمۡتُمُوهُنَّ مُؤۡمِنَٰتٖ
فَلَا تَرۡجِعُوهُنَّ إِلَى ٱلۡكُفَّارِۖ لَا هُنَّ حِلّٞ لَّهُمۡ وَلَا هُمۡ يَحِلُّونَ لَهُنَّۖ
وَءَاتُوهُم مَّآ أَنفَقُواْۚ وَلَا جُنَاحَ عَلَيۡكُمۡ أَن تَنكِحُوهُنَّ
إِذَآ ءَاتَيۡتُمُوهُنَّ أُجُورَهُنَّۚ وَلَا تُمۡسِكُواْ بِعِصَمِ ٱلۡكَوَافِرِ
وَسۡـَٔلُواْ مَآ أَنفَقۡتُمۡ وَلۡيَسۡـَٔلُواْ مَآ أَنفَقُواْۚ ذَٰلِكُمۡ حُكۡمُ ٱللَّهِ
يَحۡكُمُ بَيۡنَكُمۡۖ وَٱللَّهُ عَلِيمٌ حَكِيمٞ ١٠

وَإِن فَاتَكُمۡ شَيۡءٞ مِّنۡ أَزۡوَٰجِكُمۡ إِلَى ٱلۡكُفَّارِ فَعَاقَبۡتُمۡ
فَـَٔاتُواْ ٱلَّذِينَ ذَهَبَتۡ أَزۡوَٰجُهُم مِّثۡلَ مَآ أَنفَقُواْۚ

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[1] (V.60:10) *Mahr*: Bridal-money given by the husband to his wife at the time of wedding.

but they refused)— then you went out for a *Ghazwah* (military expedition) (against them and) gained booty; then pay from that booty to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear Allâh in Whom you believe.

وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ﴿١١﴾

12. O Prophet! When believing women come to you to give you the *Bai'ah* (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islâmic Monotheism and all that which Islâm ordains), then accept their *Bai'ah* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful.

يَـٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَـٰتُ يُبَايِعْنَكَ
عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ
وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَـٰدَهُنَّ وَلَا يَأْتِينَ
بِبُهْتَـٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ
وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ ۙ فَبَايِعْهُنَّ
وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

13. O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ
ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ ٱلْـَٔاخِرَةِ كَمَا يَئِسَ
ٱلْكُفَّارُ مِنْ أَصْحَـٰبِ ٱلْقُبُورِ ﴿١٣﴾

Sûrat As-Saff
(The Row or the Rank) LXI

سُورَةُ ٱلصَّفِّ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١﴾

2. O you who believe! Why do you say that which you do not do?

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ
مَا لَا تَفْعَلُونَ ﴿٢﴾

3. Most hateful it is with Allâh that you say that which you do not do.

كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟
مَا لَا تَفْعَلُونَ ﴿٣﴾

4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.[1]

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِي سَبِيلِهِۦ
صَفّٗا كَأَنَّهُم بُنۡيَٰنٞ مَّرۡصُوصٞ ٤

5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allâh to you? So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are *Fâsiqûn* (the rebellious, the disobedient to Allâh).

وَإِذۡ قَالَ مُوسَىٰ لِقَوۡمِهِۦ يَٰقَوۡمِ لِمَ تُؤۡذُونَنِي
وَقَد تَّعۡلَمُونَ أَنِّي رَسُولُ ٱللَّهِ إِلَيۡكُمۡۖ فَلَمَّا
زَاغُوٓاْ أَزَاغَ ٱللَّهُ قُلُوبَهُمۡۚ وَٱللَّهُ لَا يَهۡدِي
ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ٥

6. And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh unto you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.[2] But when he (Ahmad i.e. Muhammad صلى الله عليه وسلم) came to them with clear proofs, they said: "This is plain magic".[3]

وَإِذۡ قَالَ عِيسَى ٱبۡنُ مَرۡيَمَ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ إِنِّي رَسُولُ ٱللَّهِ
إِلَيۡكُم مُّصَدِّقٗا لِّمَا بَيۡنَ يَدَيَّ مِنَ ٱلتَّوۡرَىٰةِ وَمُبَشِّرَۢا بِرَسُولٖ
يَأۡتِي مِنۢ بَعۡدِي ٱسۡمُهُۥٓ أَحۡمَدُۖ فَلَمَّا جَآءَهُم بِٱلۡبَيِّنَٰتِ قَالُواْ
هَٰذَا سِحۡرٞ مُّبِينٞ ٦

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[1] (V.61:4)

a) Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: Somebody asked, "O Allâh's Messenger! Who is the best among the people?" Allâh's Messenger صلى الله عليه وسلم replied, "A believer who strives his utmost in Allâh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allâh and leaving the people secure from his mischief." (*Sahih Al-Bukhari,* Vol.4, *Hadîth* No.45).

b) See the footnote (A) of (V.9:111).

[2] (V.61:6) i.e. the second name of Prophet Muhammad صلى الله عليه وسلم and it (Ahmad) literally means: "One who praises Allâh more than others".

[3] (V.61:6)

A) Narrated Jubair bin Mut'im رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "I have five names: I am Muhammad and Ahmad; I am *Al-Mahî* through whom Allâh will eliminate *Al-Kufr* (infidelity); I am *Al-Hashir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-'Âqib* (i.e. there will be no Prophet after me)." (*Sahih Al-Bukhari,* Vol. 4, *Hadîth* No. 732).

B) Narrated Abû Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hand my soul is, surely, the son of Mary ['Îsâ (Jesus)] عليها السلام* will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'ân (as a just ruler), and will break the Cross and kill the pigs and abolish the *Jîzyah* [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. This *Jîzyah* tax will not be accepted by 'Îsâ (Jesus) عليه السلام and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See *Fath Al-Bari,* Page No.304 and 305, Vol.7), (*Sahih Al-Bukhari,* Vol.3, *Hadîth* No.425).

7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers) folk.

وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ ٱلۡكَذِبَ وَهُوَ يُدۡعَىٰٓ
إِلَى ٱلۡإِسۡلَٰمِۚ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ ﴿٧﴾

8. They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the Prophet Muhammad صلى الله عليه وسلم) with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it).

يُرِيدُونَ لِيُطۡفِـُٔواْ نُورَ ٱللَّهِ بِأَفۡوَٰهِهِمۡ وَٱللَّهُ مُتِمُّ نُورِهِۦ
وَلَوۡ كَرِهَ ٱلۡكَٰفِرُونَ ﴿٨﴾

9. He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikûn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) hate (it).

هُوَ ٱلَّذِيٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ
عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ﴿٩﴾

10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ هَلۡ أَدُلُّكُمۡ عَلَىٰ تِجَٰرَةٖ تُنجِيكُم
مِّنۡ عَذَابٍ أَلِيمٖ ﴿١٠﴾

11. That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!

تُؤۡمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِكُمۡ
وَأَنفُسِكُمۡۚ ذَٰلِكُمۡ خَيۡرٞ لَّكُمۡ إِن كُنتُمۡ تَعۡلَمُونَ ﴿١١﴾

12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in *'Adn* (Eden) Paradise; that is indeed the great success.

يَغۡفِرۡ لَكُمۡ ذُنُوبَكُمۡ وَيُدۡخِلۡكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ وَمَسَٰكِنَ طَيِّبَةٗ فِي جَنَّٰتِ عَدۡنٖۚ
ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴿١٢﴾

13. And also (He will give you) another (blessing) which you love, — help from Allâh (against your enemies) and a near victory.

وَأُخۡرَىٰ تُحِبُّونَهَاۖ نَصۡرٞ مِّنَ ٱللَّهِ وَفَتۡحٞ قَرِيبٞۗ
وَبَشِّرِ ٱلۡمُؤۡمِنِينَ ﴿١٣﴾

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* 'Îsâ (Jesus), the son of Maryam (Mary) عليهما السلام will descend as a leader of the Muslims and it is a severe warning to the Christians who claim to be the followers of 'Îsâ (Jesus) and he will break the Cross and kill the pigs, and he will abolish the *Jîzyah* (tax); and all mankind will be required to embrace Islam with no other alternative.

And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.

14. O you who believe! Be you helpers (in the Cause) of Allâh as said 'Îsâ (Jesus), son of Maryam (Mary), to the *Hawâriyyûn* (the disciples): "Who are my helpers (in the Cause) of Allâh?" The *Hawâriyyûn* (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the victorious (uppermost).

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى
ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّـۧنَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ
نَحْنُ أَنصَارُ ٱللَّهِ ۖ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ
وَكَفَرَت طَّآئِفَةٌ ۖ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ
فَأَصْبَحُوا۟ ظَٰهِرِينَ ﴿١٤﴾

Sûrat Al-Jumu'ah (Friday) LXII

سُورَةُ الجُمُعَةِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, the King (of everything), the Holy, the All-Mighty, the All-Wise.

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ٱلْمَلِكِ
ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِيمِ ﴿١﴾

2. He it is Who sent among the unlettered ones a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muhammad صلى الله عليه وسلم). And verily, they had been before in mainfest error;

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟
عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ
وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٢﴾

3. And [He has sent him (Prophet Muhammad صلى الله عليه وسلم) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.

وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ
ٱلْحَكِيمُ ﴿٣﴾

4. That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace.

ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ
ٱلْعَظِيمِ ﴿٤﴾

5. The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of people who deny the *Ayât* (proofs, evidences, verses, signs, revelations) of Allâh. And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers, disbelievers).

6. Say (O Muhammad صلى الله عليه وسلم): "O you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the *Zâlimûn* (polytheists, wrong-doers, disbelievers).

8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do."

9. O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

10. Then when the (*Jumu'ah*) *Salât* (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful.

11. And when they see some merchandise or some amusement [beating of *Tambur* (drum) etc.] they disperse headlong to it, and leave you (Muhammad صلى الله عليه وسلم)

مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ
ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ
كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ﴿٥﴾

قُلْ يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓاْ إِن زَعَمْتُمْ أَنَّكُمْ
أَوْلِيَآءُ لِلَّهِ مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلْمَوْتَ
إِن كُنتُمْ صَٰدِقِينَ ﴿٦﴾

وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًۢا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۚ
وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ﴿٧﴾

قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ
مُلَٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ
وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ
ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُواْ ٱلْبَيْعَ ۚ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِى ٱلْأَرْضِ
وَٱبْتَغُواْ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

وَإِذَا رَأَوْاْ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓاْ إِلَيْهَا وَتَرَكُوكَ
قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ ۚ

standing [while delivering *Jumu'ah* religious talk (*Khutbah*)]. Say: "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."

وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ﴿١١﴾

Sûrat Al-Munâfiqûn (The Hypocrites)[1] LXIII

سُورَةُ المُنَافِقُونَ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. When the hypocrites come to you (O Muhammad صلى الله عليه وسلم), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed.

إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۗ
وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ
لَكَٰذِبُونَ ﴿١﴾

2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do.

ٱتَّخَذُوٓا۟ أَيْمَٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ
إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ﴿٢﴾

3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ
فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾

4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?

۞ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا۟
تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ
صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ ٱلْعَدُوُّ فَٱحْذَرْهُمْ ۚ قَٰتَلَهُمُ ٱللَّهُ ۖ
أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾

5. And when it is said to them: "Come, so that the Messenger of Allâh may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride.[2]

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا۟
رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ﴿٥﴾

6. It is equal to them whether you (Muhammad صلى الله عليه وسلم) ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allâh guides not the people who are the *Fâsiqîn* (the rebellious, the disobedient to Allâh).[3]

سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ
لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ
ٱلْفَٰسِقِينَ ﴿٦﴾

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[1] (S.63) See "Hypocrisy" in Appendix 2 at the end of the Book.

[2] (V.63:5) See the footnote of (V.22:9).

[3] (V.63:6) See the Qur'ân (V.4:138-145).

7. They are the ones who say: "Spend not on those who are with Allâh's Messenger, until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

8. They (hyprocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah bin Ubai bin Salûl, the chief of hyprocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger صلى الله عليه وسلم)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad صلى الله عليه وسلم), and to the believers, but the hypocrites know not.

9. O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.

10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakât*) of my wealth,[1] and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds].

11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is All-Aware of what you do.

هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ
رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟ ۗ وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ (٧)

يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ
ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ
وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ
لَا يَعْلَمُونَ (٨)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ
وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ
ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ (٩)
وَأَنفِقُوا۟ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ
ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ
فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ (١٠)

وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَٱللَّهُ خَبِيرٌۢ
بِمَا تَعْمَلُونَ (١١)

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[1] (V.63:10).

A) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (*Sahih Al-Bukhari*, Vol. 2, *Hadith* No. 522).

B) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allâh عز وجل: "*Hajj* (pilgrimage) to the House (*Ka'bah*), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the *Âlamîn* (mankind and jinn)." (V.3:97).

C) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah) [*Al-Lûlû' wal-Marjân*, Vol. 1, Chapter 52, Page 205] (*Sahih Muslim*, Vol. 1, Chapter 52, Page 78)

D) See the footnote of (V.3:180).

Sûrat At-Taghâbun
(Mutual Loss and Gain) LXIV

سُورَةُ التَّغَابُنِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.

يُسَبِّحُ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ لَهُ ٱلْمُلْكُ
وَلَهُ ٱلْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ١

2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do.

هُوَ ٱلَّذِي خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٢

3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return.

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ
صُوَرَكُمْ وَإِلَيْهِ ٱلْمَصِيرُ ٣

4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is the All-Knower of what is in the breasts (of men).

يَعْلَمُ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ
وَمَا تُعْلِنُونَ وَٱللَّهُ عَلِيمٌ بِذَاتِ ٱلصُّدُورِ ٤

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

أَلَمْ يَأْتِكُمْ نَبَؤُا ٱلَّذِينَ كَفَرُوا مِن قَبْلُ
فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٥

6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise.

ذَٰلِكَ بِأَنَّهُ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَقَالُوٓا
أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوا وَّٱسْتَغْنَى
ٱللَّهُ وَٱللَّهُ غَنِيٌّ حَمِيدٌ ٦

7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad صلى الله عليه وسلم): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.

زَعَمَ ٱلَّذِينَ كَفَرُوٓا أَن لَّن يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ
ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ٧

8. Therefore, believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and in

فَـَٔامِنُوا بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِيٓ أَنزَلْنَا

the Light (this Qur'ân) which We have sent down. And Allâh is All-Aware of what you do.

وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ٨

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, — that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever; that will be the great success.

يَوۡمَ يَجۡمَعُكُمۡ لِيَوۡمِ ٱلۡجَمۡعِۖ ذَٰلِكَ يَوۡمُ ٱلتَّغَابُنِۗ وَمَن يُؤۡمِنۢ
بِٱللَّهِ وَيَعۡمَلۡ صَٰلِحٗا يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُدۡخِلۡهُ
جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ
فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ٩

10. But those who disbelieved (in the Oneness of Allâh – Islâmic Monotheism) and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination[1] .

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ
أَصۡحَٰبُ ٱلنَّارِ خَٰلِدِينَ فِيهَاۖ وَبِئۡسَ
ٱلۡمَصِيرُ ١٠

11. No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the *Qadar* (Divine Preordainments)]. And Allâh is the All-Knower of everything.[2]

مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذۡنِ ٱللَّهِۗ وَمَن يُؤۡمِنۢ
بِٱللَّهِ يَهۡدِ قَلۡبَهُۥۚ وَٱللَّهُ بِكُلِّ شَيۡءٍ عَلِيمٞ ١١

12. Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه وسلم); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.

وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَۚ فَإِن تَوَلَّيۡتُمۡ
فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ١٢

13. Allâh! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust.

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَۚ وَعَلَى ٱللَّهِ فَلۡيَتَوَكَّلِ
ٱلۡمُؤۡمِنُونَ ١٣

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[1] (V.64:10) See the footnote of (V.3:85).

[2] (V.64:11) See the footnote of (V.57:22).

14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allâh is Oft-Forgiving, Most Merciful.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنْ أَزْوَٰجِكُمْ
وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ۚ
وَإِن تَعْفُواْ وَتَصْفَحُواْ وَتَغْفِرُواْ
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾

15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise).

إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ
أَجْرٌ عَظِيمٌ ﴿١٥﴾

16. So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.

فَٱتَّقُواْ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُواْ وَأَطِيعُواْ
وَأَنفِقُواْ خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ
شُحَّ نَفْسِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٦﴾

17. If you lend Allâh a goodly loan (i.e. spend in Allâh's Cause), He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing,

إِن تُقْرِضُواْ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ
وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾

18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿١٨﴾

Sûrat At-Talâq
(The Divorce) LXV

سُورَةُ الطَّلَاقِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. O Prophet (صلى الله عليه وسلم)! When you divorce women, divorce them at their *'Iddah* (prescribed periods) and count (accurately) their *'Iddah* (periods[1]). And fear Allâh your

يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ
لِعِدَّتِهِنَّ وَأَحْصُواْ ٱلْعِدَّةَ ۖ وَٱتَّقُواْ ٱللَّهَ رَبَّكُمْ ۖ
لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ

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[1] (V.65:1) Narrated 'Abdullâh bin Umar رضي الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allâh's Messenger صلى الله عليه وسلم. 'Umar bin Al-Khattâb رضي الله عنه asked Allâh's Messenger صلى الله عليه وسلم about that. Allâh's Messenger صلى الله عليه وسلم said, "Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the *'Iddah* (prescribed period) which Allâh has fixed for the women meant to be divorced." (*Sahih Al-Bukhari,* Vol.7, *Hadîth* No.178).

Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

إِلَّآ أَن يَأۡتِينَ بِفَٰحِشَةٖ مُّبَيِّنَةٖۚ وَتِلۡكَ حُدُودُ ٱللَّهِۚ
وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدۡ ظَلَمَ نَفۡسَهُۥۚ لَا تَدۡرِي
لَعَلَّ ٱللَّهَ يُحۡدِثُ بَعۡدَ ذَٰلِكَ أَمۡرٗا ١

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

فَإِذَا بَلَغۡنَ أَجَلَهُنَّ فَأَمۡسِكُوهُنَّ بِمَعۡرُوفٍ أَوۡ فَارِقُوهُنَّ
بِمَعۡرُوفٖ وَأَشۡهِدُواْ ذَوَيۡ عَدۡلٖ مِّنكُمۡ وَأَقِيمُواْ
ٱلشَّهَٰدَةَ لِلَّهِۚ ذَٰلِكُمۡ يُوعَظُ بِهِۦ مَن كَانَ يُؤۡمِنُ
بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ وَمَن يَتَّقِ ٱللَّهَ
يَجۡعَل لَّهُۥ مَخۡرَجٗا ٢

3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.

وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ
فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ
لِكُلِّ شَيۡءٖ قَدۡرٗا ٣

4. And those of your women as have passed the age of monthly courses, for them the *'Iddah* (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their *'Iddah* (prescribed period) is three months likewise, except in case of death][1]. And for those who are pregnant (whether they are divorced or their husbands are dead), their *'Iddah* (prescribed period) is until they lay down their burden; and whosoever fears Allâh and keeps his

وَٱلَّٰٓـِٔي يَئِسۡنَ مِنَ ٱلۡمَحِيضِ مِن نِّسَآئِكُمۡ إِنِ ٱرۡتَبۡتُمۡ
فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشۡهُرٖ وَٱلَّٰٓـِٔي لَمۡ يَحِضۡنَۚ وَأُوْلَٰتُ
ٱلۡأَحۡمَالِ أَجَلُهُنَّ أَن يَضَعۡنَ حَمۡلَهُنَّۚ وَمَن يَتَّقِ ٱللَّهَ
يَجۡعَل لَّهُۥ مِنۡ أَمۡرِهِۦ يُسۡرٗا ٤

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[1] (V.65:4) See the Qur'an, Verse 2:234.

duty to Him, He will make his matter easy for him.

5. That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ وَمَن يَتَّقِ ٱللَّهَ
يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا ﴿٥﴾

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ
لِتُضَيِّقُوا۟ عَلَيْهِنَّ ۚ وَإِن كُنَّ أُو۟لَٰتِ حَمْلٍ فَأَنفِقُوا۟ عَلَيْهِنَّ
حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ
أُجُورَهُنَّ ۖ وَأْتَمِرُوا۟ بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن تَعَاسَرْتُمْ
فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ﴿٦﴾

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease.

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ
رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا
إِلَّا مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter).

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَٰهَا
حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا ﴿٨﴾

9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾

10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân).

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ
ٱلَّذِينَ ءَامَنُوا۟ ۚ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

11. (And has also sent to you) a Messenger (Muhammad صلى الله عليه وسلم), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that

رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخْرِجَ ٱلَّذِينَ
ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ

He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision.

وَمَن يُؤۡمِنۢ بِٱللَّهِ وَيَعۡمَلۡ صَٰلِحٗا يُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي
مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ قَدۡ أَحۡسَنَ ٱللَّهُ
لَهُۥ رِزۡقًا ١١

12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.

ٱللَّهُ ٱلَّذِي خَلَقَ سَبۡعَ سَمَٰوَٰتٖ وَمِنَ ٱلۡأَرۡضِ مِثۡلَهُنَّۖ يَتَنَزَّلُ
ٱلۡأَمۡرُ بَيۡنَهُنَّ لِتَعۡلَمُوٓاْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ
وَأَنَّ ٱللَّهَ قَدۡ أَحَاطَ بِكُلِّ شَيۡءٍ عِلۡمَۢا ١٢

Sûrat At-Tahrîm
(The Prohibition) LXVI

سُورَةُ التَّحۡرِيمِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

1. O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.

يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَۖ تَبۡتَغِي مَرۡضَاتَ
أَزۡوَٰجِكَۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ ١

2. Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your *Maulâ* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.

قَدۡ فَرَضَ ٱللَّهُ لَكُمۡ تَحِلَّةَ أَيۡمَٰنِكُمۡۚ وَٱللَّهُ مَوۡلَىٰكُمۡۖ
وَهُوَ ٱلۡعَلِيمُ ٱلۡحَكِيمُ ٢

3. And (remember) when the Prophet (صلى الله عليه وسلم) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Âishah). And Allâh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allâh) has told me."

وَإِذۡ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعۡضِ أَزۡوَٰجِهِۦ حَدِيثٗا فَلَمَّا نَبَّأَتۡ بِهِۦ
وَأَظۡهَرَهُ ٱللَّهُ عَلَيۡهِ عَرَّفَ بَعۡضَهُۥ وَأَعۡرَضَ عَنۢ بَعۡضٖۖ
فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتۡ مَنۡ أَنۢبَأَكَ هَٰذَاۖ
قَالَ نَبَّأَنِيَ ٱلۡعَلِيمُ ٱلۡخَبِيرُ ٣

4. If you two (wives of the Prophet صلى الله عليه وسلم : 'Âishah and Hafsah (رضي الله عنهما) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet صلى الله عليه وسلم likes); but if you help one another against him

إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدۡ صَغَتۡ قُلُوبُكُمَاۖ وَإِن تَظَٰهَرَا
عَلَيۡهِ فَإِنَّ ٱللَّهَ هُوَ مَوۡلَىٰهُ وَجِبۡرِيلُ وَصَٰلِحُ
ٱلۡمُؤۡمِنِينَۖ وَٱلۡمَلَٰٓئِكَةُ بَعۡدَ ذَٰلِكَ ظَهِيرٌ ٤

(Muhammad صلى الله عليه وسلم), then verily, Allâh is his *Maulâ* (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

5. It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you — Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting or emigrants (for Allâh's sake), previously married and virgins.

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا مِّنكُنَّ
مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ
ثَيِّبَٰتٍ وَأَبْكَارًا ٥

6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا
ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ
لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh — Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.[1]

يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُوا۟ لَا تَعْتَذِرُوا۟ ٱلْيَوْمَ ۖ إِنَّمَا تُجْزَوْنَ
مَا كُنتُمْ تَعْمَلُونَ ٧

8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allâh will not disgrace the Prophet (Muhammad صلى الله عليه وسلم) and those who believe with him. Their Light will run forward before them and (with their Records — Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirât* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."[2]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا
عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ
وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟
مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ
يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ
إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٨

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[1] (V.66:7) See the footnote of (V.3:85).

[2] (V.66:8).

a) See the footnote of (V.4:106).

b) See the footnote of (V.5:74).

c) See the footnote of (V.68:42).

9. O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.[1]

يَٰٓأَيُّهَا ٱلنَّبِيُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ
وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ
وَبِئْسَ ٱلْمَصِيرُ ﴿٩﴾

10. Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nûh (Noah) and Lût (Lot) عليهما السلام] availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter!"

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ
وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا
صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ
شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ﴿١٠﴾

11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers in Allâh).

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ
فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا
فِى ٱلْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِى
مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١١﴾

12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her garment) through Our *Rûh* [i.e. Jibrîl (Gabriel)[2]], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!"— and he was; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the *Qânitûn* (i.e. obedient to Allâh)[3].

وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا
فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا
وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ﴿١٢﴾

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[1] (V.66:9) See the footnote of (V.8:39).

[2] (V.66:12) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* (Jibrîl - Gabriel)]*, and We made her and her son (Jesus) a sign for *Al-'Âlamîn* (mankind and jinn)." [The Qur'ân, (V.21:91)]

* It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

[3] (V.66:12) The Statement of Allâh عز وجل:

'And Allâh has set forth an example for those who believe: the wife of Pharaoh ... (up to) ... and she was of the obedient to Allâh.' (V.66:11 and 12).

Narrated Abû Mûsâ رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Âsiyah, Pharaoh's wife, and Maryam (Mary), the daughter of 'Imrân. And no doubt, the superiority of 'Âishah to other women is like the superiority of *Tharid* (i.e. a meat and bread dish) to other meals." (*Sahih Al-Bukhari*, Vol. 4, *Hadith* No. 623).

Sûrat Al-Mulk
(Dominion) LXVII

سُورَةُ المُلْك

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.

2. Who has created death and life that He may test you which of you is best in deed.[1] And He is the All-Mighty, the Oft-Forgiving;

3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?"

4. Then look again and yet again: your sight will return to you in a state of humiliation and worn out.

5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayâtîn* (devils), and have prepared for them the torment of the blazing Fire.

6. And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination.

7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.

8. It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"

9. They will say: "Yes, indeed a warner did come to us, but we belied him and said: 'Allâh never sent down anything (of revelation); you are only in great error.'"

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

تَبَٰرَكَ ٱلَّذِي بِيَدِهِ ٱلۡمُلۡكُ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ١

ٱلَّذِي خَلَقَ ٱلۡمَوۡتَ وَٱلۡحَيَوٰةَ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗاۚ
وَهُوَ ٱلۡعَزِيزُ ٱلۡغَفُورُ ٢

ٱلَّذِي خَلَقَ سَبۡعَ سَمَٰوَٰتٖ طِبَاقٗاۖ مَّا تَرَىٰ فِي خَلۡقِ
ٱلرَّحۡمَٰنِ مِن تَفَٰوُتٖۖ فَٱرۡجِعِ ٱلۡبَصَرَ هَلۡ تَرَىٰ
مِن فُطُورٖ ٣

ثُمَّ ٱرۡجِعِ ٱلۡبَصَرَ كَرَّتَيۡنِ يَنقَلِبۡ إِلَيۡكَ ٱلۡبَصَرُ خَاسِئٗا
وَهُوَ حَسِيرٞ ٤

وَلَقَدۡ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِمَصَٰبِيحَ وَجَعَلۡنَٰهَا رُجُومٗا
لِّلشَّيَٰطِينِۖ وَأَعۡتَدۡنَا لَهُمۡ عَذَابَ ٱلسَّعِيرِ ٥

وَلِلَّذِينَ كَفَرُواْ بِرَبِّهِمۡ عَذَابُ جَهَنَّمَۖ وَبِئۡسَ ٱلۡمَصِيرُ ٦

إِذَآ أُلۡقُواْ فِيهَا سَمِعُواْ لَهَا شَهِيقٗا وَهِيَ تَفُورُ ٧

تَكَادُ تَمَيَّزُ مِنَ ٱلۡغَيۡظِۖ كُلَّمَآ أُلۡقِيَ فِيهَا فَوۡجٞ سَأَلَهُمۡ
خَزَنَتُهَآ أَلَمۡ يَأۡتِكُمۡ نَذِيرٞ ٨

قَالُواْ بَلَىٰ قَدۡ جَآءَنَا نَذِيرٞ فَكَذَّبۡنَا وَقُلۡنَا مَا نَزَّلَ ٱللَّهُ مِن شَيۡءٍ
إِنۡ أَنتُمۡ إِلَّا فِي ضَلَٰلٖ كَبِيرٖ ٩

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[1] (V.67:2) i.e. who amongst you do the good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance with the legal ways of Prophet Muhammad صلى الله عليه وسلم .

10. And they will say: “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!”

وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ﴿١٠﴾

11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!

فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ﴿١١﴾

12. Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).

إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

13. And whether you keep your talk secret or disclose it, Verily, He is the All-Knower of what is in the breasts (of men).

وَأَسِرُّوا۟ قَوْلَكُمْ أَوِ ٱجْهَرُوا۟ بِهِۦٓ ۖ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ
ٱلصُّدُورِ ﴿١٣﴾

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾

15. He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path thereof and eat of His provision. And to Him will be the Resurrection.

هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟
فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ ﴿١٥﴾

16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?

ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ
فَإِذَا هِىَ تَمُورُ ﴿١٦﴾

17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.

أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

18. And indeed those before them belied (the Messengers of Allâh), then how terrible was My denial (punishment)?

وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is the All-Seer of everything.

أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ
مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ﴿١٩﴾

20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion.

أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ
إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ﴿٢٠﴾

21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا۟
فِى عُتُوٍّ وَنُفُورٍ ﴿٢١﴾

22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on the Straight Way (i.e. Islâmic Monotheism)?

أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا
عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ﴿٢٢﴾

23. Say it is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give.

قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ
وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

24. Say: “It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter).”

قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

25. They say: “When will this promise (i.e. the Day of Resurrection) come to pass if you are telling the truth?”

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٥﴾

26. Say (O Muhammad صلى الله عليه وسلم): “The knowledge (of its exact time) is with Allâh only, and I am only a plain warner.”

قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): “This is (the promise) which you were calling for!”

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟
وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ﴿٢٧﴾

28. Say (O Muhammad صلى الله عليه وسلم): “Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?”

قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا
فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾

29. Say: “He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So you will come to know who it is that is in manifest error.”

قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ
مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٢٩﴾

30. Say (O Muhammad صلى الله عليه وسلم): “Tell me! If (all) your water were to sink

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم

away, who then can supply you with flowing (spring) water?"

بِمَآءٖ مَّعِينِۭ ۝٣٠

Sûrat Al-Qalam or *Nûn* (The Pen) LXVIII

سُورَةُ القَلَمِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. *Nûn.*

[These letters (*Nûn*, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

By the pen and by what they (the angels) write (in the Records of men).

2. You (O Muhammad صلى الله عليه وسلم), by the Grace of your Lord, are not mad.

3. And Verily, for you (O Muhammad صلى الله عليه وسلم) will be an endless reward.

4. And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character.

5. You will see, and they will see,

6. Which of you is afflicted with madness.

7. Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided.

8. So (O Muhammad صلى الله عليه وسلم) obey you not the deniers [(of Islâmic Monotheism — those who belie the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad صلى الله عليه وسلم][1]

9. They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

نٓ

وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ۝١

مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٖ ۝٢

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٖ ۝٣

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٖ ۝٤

فَسَتُبْصِرُ وَيُبْصِرُونَ ۝٥

بِأَييِّكُمُ ٱلْمَفْتُونُ ۝٦

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ
بِٱلْمُهْتَدِينَ ۝٧

فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ۝٨

وَدُّواْ لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝٩

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[1] (V.68:8) See the footnote of (V.3:85).

10. And (O Muhammad صلى الله عليه وسلم) obey you not everyone *Hallaf Mahîn* (the one who swears much and is a liar or is worthless). [*Tafsir At-Tabari*]

11. A slanderer, going about with calumnies,

12. Hinderer of the good, transgressor, sinful,

13. Cruel, and moreover base-born (of illegitimate birth).

14. (He was so) because he had wealth and children.

15. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!"

16. We shall brand him on the snout (nose)!

17. Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning,

18. Without saying: *Inshâ' Allâh* (If Allâh wills).

19. Then there passed by on the (garden) a visitation (fire) from your Lord at night and burnt it while they were asleep.

20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

21. Then they called out one to another as soon as the morning broke.

22. Saying: "Go to your tilth in the morning, if you would pluck the fruits."

23. So they departed, conversing in secret low tones (saying):

24. No *Miskîn* (poor man) shall enter upon you into it today.

وَلَا تُطِعْ كُلَّ حَلَّافٖ مَّهِينٍ ١٠

هَمَّازٖ مَّشَّآءِۭ بِنَمِيمٖ ١١

مَّنَّاعٖ لِّلۡخَيۡرِ مُعۡتَدٍ أَثِيمٍ ١٢

عُتُلِّۭ بَعۡدَ ذَٰلِكَ زَنِيمٍ ١٣

أَن كَانَ ذَا مَالٖ وَبَنِينَ ١٤

إِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ
ٱلۡأَوَّلِينَ ١٥

سَنَسِمُهُۥ عَلَى ٱلۡخُرۡطُومِ ١٦

إِنَّا بَلَوۡنَٰهُمۡ كَمَا بَلَوۡنَآ أَصۡحَٰبَ ٱلۡجَنَّةِ إِذۡ أَقۡسَمُواْ
لَيَصۡرِمُنَّهَا مُصۡبِحِينَ ١٧

وَلَا يَسۡتَثۡنُونَ ١٨

فَطَافَ عَلَيۡهَا طَآئِفٞ مِّن رَّبِّكَ وَهُمۡ نَآئِمُونَ ١٩

فَأَصۡبَحَتۡ كَٱلصَّرِيمِ ٢٠

فَتَنَادَوۡاْ مُصۡبِحِينَ ٢١

أَنِ ٱغۡدُواْ عَلَىٰ حَرۡثِكُمۡ إِن كُنتُمۡ صَٰرِمِينَ ٢٢

فَٱنطَلَقُواْ وَهُمۡ يَتَخَٰفَتُونَ ٢٣

أَن لَّا يَدۡخُلَنَّهَا ٱلۡيَوۡمَ عَلَيۡكُم مِّسۡكِينٞ ٢٤

25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).

وَغَدَوْا عَلَىٰ حَرْدٍ قَٰدِرِينَ ٢٥

26. But when they saw the (garden), they said: "Verily, we have gone astray."

فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ ٢٦

27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!"

بَلْ نَحْنُ مَحْرُومُونَ ٢٧

28. The best among them said: "Did I not tell you: why say you not: *Inshâ' Allâh* (If Allâh wills)."

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ٢٨

29. They said: "Glory to Our Lord! Verily, we have been *Zâlimûn* (wrong-doers)."

قَالُوا۟ سُبْحَٰنَ رَبِّنَآ إِنَّا كُنَّا ظَٰلِمِينَ ٢٩

30. Then they turned one against another, blaming.

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ٣٠

31. They said: "Woe to us! Verily, we were *Tâghûn* (transgressors and disobedient)

قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ٣١

32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter).

عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ٣٢

33. Such is the punishment (in this life), but truly the punishment of the Hereafter is greater if they but knew.

كَذَٰلِكَ ٱلْعَذَابُ ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ٣٣

34. Verily, for the *Muttaqûn* (the pious — See V.2:2) are Gardens of delight (Paradise) with their Lord.

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ ٣٤

35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the *Mujrimûn* (criminals, polytheists and disbelievers, etc.)?

أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ٣٥

36. What is the matter with you? How judge you?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ٣٦

37. Or have you a Book wherein you learn,

أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ٣٧

38. That you shall therein have all that you choose?

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ٣٨

39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?

أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۙ
إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ٣٩

40. Ask them, which of them will stand surety for that!

سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ٤٠

41. Or have they "partners"? Then let them bring their "partners" if they are truthful!

أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَٰدِقِينَ ٤١

42. (Remember) the Day when the Shin[1] shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites) shall not be able to do so.

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ
فَلَا يَسْتَطِيعُونَ ٤٢

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[1] (V.68:42).

a) Narrated Abû-Sa'îd رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "Allâh will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate themselves in the world for showing off and for gaining good reputation. Such a one will try to prostrate himself (on the Day of Judgement) but his back (bones) will become a single (vertebra) bone (so he will not be able to prostrate). (*Sahih Al-Bukhari,* Vol.6, *Hadîth* No.441).

b) See the footnote of (V.3:73) صفات الله .

c) Narrated Abû Sa'îd Al-Khudrî رضي الله عنه: We said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet صلى الله عليه وسلم then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their god: till there remain those who used to worship Allâh, from the righteous pious ones and the mischievous ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair (Ezra), the son of Allâh.' It will be said to them, 'You are liars, for Allâh has neither a

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wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink', and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allâh.' It will be said, 'You are liars, for Allâh has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead): till there remain only those who used to worship Allâh (Alone), from the righteous pious ones and the mischievous evil ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We left them (in the world) when we were in greater need of them than we are today; we heard the call of one proclaiming — Let every nation follow what they used to worship, - and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.' And none will speak to Him then but the Prophets. And then it will be said to them, 'Do you know any sign by which you can recognise Him?' They will say, 'The Shin,' and so Allâh will then uncover His Shin whereupon every believer will prostrate himself before Him and there will remain those who used to prostrate themselves before Him just for showing off and for gaining good reputation. Such a one will try to prostrate himself but his back (bones) will become a single (vertebra) bone [like one piece of a wood and he will not be able to prostrate]. Then the bridge will be brought and laid across Hell." We (the Companions of the Prophet صلى الله عليه وسلم) said, "O Allâh's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called *As-Sa'dân*. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge)." The Prophet صلى الله عليه وسلم said, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allâh! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dinar.' Allâh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So, they will take out those whom they will recognise and then they will return. And Allâh will say (to them), 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one-half Dinar.' They will take out whomever they will recognise and return. And then Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of an atom (or a small ant), and so they will take out all those whom they will recognise." Abû Sa'îd said: "If you do not believe me then read the Holy Verse: 'Surely Allâh wrongs not even of the weight of an atom (or a small ant) but if there is any good (done), He doubles it.' (V.4:40)."

The Prophet صلى الله عليه وسلم added: "Then the Prophets and angels and the believers will intercede, and (last of all) the Almighty (Allâh) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Gracious. He has admitted them into Paradise without (them) having done any good deed and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.' " (*Sahih Al-Bukhari,* Vol. 9, *Hadîth* No. 532B).

43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not).

خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا۟ يُدْعَوْنَ إِلَى ٱلسُّجُودِ
وَهُمْ سَٰلِمُونَ (٤٣)

44. Then leave Me Alone with such as belie this Qur'ân. We shall punish them gradually from directions they perceive not.

فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ سَنَسْتَدْرِجُهُم
مِّنْ حَيْثُ لَا يَعْلَمُونَ (٤٤)

45. And I will grant them a respite. Verily, My Plan is strong.

وَأُمْلِى لَهُمْ إِنَّ كَيْدِى مَتِينٌ (٤٥)

46. Or is it that you (O Muhammad صلى ا لله عليه وسلم) ask them a wage, so that they are heavily burdened with debt?

أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ (٤٦)

47. Or that the *Ghaib* (the Unseen — here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down?

أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ (٤٧)

48. So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while he was in deep sorrow. (See the Qur'ân, Verse 21:87).

فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ
وَهُوَ مَكْظُومٌ (٤٨)

49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him): so he was cast off on the naked shore, while he was to be blamed.

لَّوْلَآ أَن تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلْعَرَآءِ
وَهُوَ مَذْمُومٌ (٤٩)

50. Then his Lord chose him and made him of the righteous.

فَٱجْتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ (٥٠)

51. And Verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad صلى ا لله عليه وسلم) is a madman!"

وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ
لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ (٥١)

52. But it is nothing else than a Reminder to all the *'Âlamîn* (mankind, and jinn).

وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ (٥٢)

Sûrat Al-Hâqqah (The Inevitable) LXIX

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. The Inevitable (i.e. the Day of Resurrection)!

2. What is the Inevitable?

3. And what will make you know what the Inevitable is?

4. Thamûd and 'Âd people denied the *Qâri'ah* (the striking Hour of Judgement)!

5. As for Thamûd, they were destroyed by the awful cry!

6. And as for 'Âd, they were destroyed by a furious violent wind!

7. Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!

8. Do you see any remnants of them?

9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lût (Lot)] committed sin.

10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment.

11. Verily, when the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)].

12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears.

13. Then when the Trumpet will be blown with one blowing (the first one).

سُورَةُ الحَاقَّةِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

ٱلْحَآقَّةُ ١

مَا ٱلْحَآقَّةُ ٢

وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ ٣

كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ ٤

فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ٥

وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ٦

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا
فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ
خَاوِيَةٍ ٧

فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ٨

وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ٩

فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ١٠

إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ١١

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ١٢

فَإِذَا نُفِخَ فِى ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ ١٣

14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

15. Then on that Day shall the (Great) Event befall.

16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.

17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.

18. That Day shall you be brought to Judgement, not a secret of you will be hidden.

19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!

20. "Surely, I did believe that I shall meet my Account!"

21. So he shall be in a life, well-pleasing.

22. In a lofty Paradise,

23. The fruits in bunches whereof will be low and near at hand.

24. Eat and drink at ease for that which you have sent on before you in days past!

25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!

26. "And that I had never known how my Account is!

27. "Would that it had been my end (death)!

28. "My wealth has not availed me;

29. "My power (and arguments to defend myself) have gone from me!"

30. (It will be said): "Seize him and fetter him;

وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ﴿١٤﴾

فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾

وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾

وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ
يَوْمَئِذٍ ثَمَٰنِيَةٌ ﴿١٧﴾

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾

فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ
هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ﴿١٩﴾

إِنِّى ظَنَنتُ أَنِّى مُلَٰقٍ حِسَابِيَهْ ﴿٢٠﴾

فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾

فِى جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ
ٱلْخَالِيَةِ ﴿٢٤﴾

وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيْتَنِى
لَمْ أُوتَ كِتَٰبِيَهْ ﴿٢٥﴾

وَلَمْ أَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾

يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ﴿٢٧﴾

مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ۜ ﴿٢٨﴾

هَلَكَ عَنِّى سُلْطَٰنِيَهْ ﴿٢٩﴾

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾

31. Then throw him in the blazing Fire.

32. "Then fasten him with a chain whereof the length is seventy cubits!"

33. Verily, he used not to believe in Allâh, the Most Great,

34. And urged not on the feeding of *Al-Miskîn* (the poor).[1]

35. So no friend has he here this Day,

36. Nor any food except filth from the washing of wounds.

37. None will eat it except the *Khâti'ûn* (sinners, disbelievers, polytheists).

38. So I swear by whatsoever you see,

39. And by whatsoever you see not,

40. That this is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad صلى الله عليه وسلم which he has brought from Allâh].

41. It is not the word of a poet: little is that you believe!

42. Nor is it the word of a soothsayer (or a foreteller): little is that you remember!

43. This is the Revelation sent down from the Lord of the *'Âlamin* (mankind, jinn and all that exists).

44. And if he (Muhammad صلى الله عليه وسلم) had forged a false saying concerning Us (Allâh جل جلاله),

ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ﴿٣١﴾

ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ﴿٣٢﴾

إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ﴿٣٣﴾

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ﴿٣٤﴾

فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ﴿٣٥﴾

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾

لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ ﴿٣٧﴾

فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾

وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾

إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾

وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾

وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿٤٣﴾

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ﴿٤٤﴾

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[1] (V.69:34)

a) See the footnote of (V.2:83).

b) Narrated 'Abdullâh bin 'Amr رضى الله عنه: A man asked the Prophet صلى الله عليه وسلم, "What sort of deeds (or what qualities) of Islâm are good?" The Prophet صلى الله عليه وسلم replied, "To feed (the poor) and greet those whom you know and those whom you do not know". (*Sahih Al-Bukhari*, Vol.1, *Hadith* No. 11).

45. We surely would have seized him by his right hand (or with power and might),

لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ﴿٤٥﴾

46. And then We certainly would have cut off his life artery (aorta),

ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ﴿٤٦﴾

47. And none of you could have withheld Us from (punishing) him.

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ﴿٤٧﴾

48. And verily, this (Qur'ân) is a Reminder for the *Muttaqûn* (the pious. See V.2:2).

وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾

49. And verily, We know that there are some among you that belie (this Qur'ân). *(Tafsir At-Tabarî)*

وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾

50. And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection).[1]

وَإِنَّهُۥ لَحَسْرَةٌ عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾

51. And verily, it (this Qur'ân) is an absolute truth with certainty.[2]

وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ ﴿٥١﴾

52. So glorify the Name of your Lord, the Most Great.[3]

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٥٢﴾

Sûrat Al-Ma'ârij
(The Ways of Ascent) LXX

سُورَةُ المَعَارِج

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. A questioner asked concerning a torment about to befall

سَأَلَ سَآئِلٌۢ بِعَذَابٍ وَاقِعٍ ﴿١﴾

2. Upon the disbelievers, which none can avert,

لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ﴿٢﴾

3. From Allâh, the Lord of the ways of ascent.

مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ﴿٣﴾

4. The angels and the *Rûh* [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.

تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ
مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾

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[1] (V.69:50) See the footnote of (V.3:85).
[2] (V.69:51) See the footnote of (V.10:37).
[3] (V.69:52) See footnotes of (V.13:28).

5. So be patient (O Muhammad صلى الله عليه وسلم), with a good patience.

6. Verily, they see it (the torment) afar off.

7. But We see it (quite) near.

8. The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead).

9. And the mountains will be like flakes of wool.

10. And no friend will ask a friend (about his condition),

11. Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help]. The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children,

12. And his wife and his brother,

13. And his kindred who sheltered him,

14. And all that are in the earth, so that it might save him.[1]

15. By no means! Verily, it will be the Fire of Hell,

16. Taking away (burning completely) the head skin!

17. Calling[2] (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a

فَٱصۡبِرۡ صَبۡرٗا جَمِيلًا (٥)

إِنَّهُمۡ يَرَوۡنَهُۥ بَعِيدٗا (٦)

وَنَرَىٰهُ قَرِيبٗا (٧)

يَوۡمَ تَكُونُ ٱلسَّمَآءُ كَٱلۡمُهۡلِ (٨)

وَتَكُونُ ٱلۡجِبَالُ كَٱلۡعِهۡنِ (٩)

وَلَا يَسۡـَٔلُ حَمِيمٌ حَمِيمٗا (١٠)

يُبَصَّرُونَهُمۡۚ يَوَدُّ ٱلۡمُجۡرِمُ لَوۡ يَفۡتَدِي مِنۡ عَذَابِ
يَوۡمِئِذِۭ بِبَنِيهِ (١١)

وَصَٰحِبَتِهِۦ وَأَخِيهِ (١٢)

وَفَصِيلَتِهِ ٱلَّتِي تُـٔۡوِيهِ (١٣)

وَمَن فِي ٱلۡأَرۡضِ جَمِيعٗا ثُمَّ يُنجِيهِ (١٤)

كَلَّآۖ إِنَّهَا لَظَىٰ (١٥)

نَزَّاعَةٗ لِّلشَّوَىٰ (١٦)

تَدۡعُواْ مَنۡ أَدۡبَرَ وَتَوَلَّىٰ (١٧)

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[1] (V.70:14) See the footnote (B) of (V.51:60).

[2] (V.70:17) (i.e. the Hell will call out): "[O *Kafir* (O disbeliever in Allâh, His angels, His Books, His Messengers, Day of Resurrection and in *Al-Qadar* (Divine Preordainments), O *Mushrik* (O polytheist, disbeliever in the Oneness of Allâh)

food-grain from the earth with its beak and swallows it up] *(Tafsir Al-Qurtubî)*

18. And collect (wealth) and hide it (from spending it in the Cause of Allâh).

وَجَمَعَ فَأَوْعَىٰٓ ﴿١٨﴾

19. Verily, man (disbeliever) was created very impatient;

۞ إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ﴿١٩﴾

20. Irritable (discontented) when evil touches him;

إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ﴿٢٠﴾

21. And niggardly when good touches him.

وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ﴿٢١﴾

22. Except those who are devoted to *Salât* (prayers).[1]

إِلَّا ٱلْمُصَلِّينَ ﴿٢٢﴾

23. Those who remain constant in their *Salât* (prayers);

ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾

24. And those in whose wealth there is a recognised right

وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾

25. For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).

لِّلسَّآئِلِ وَٱلْمَحْرُومِ ﴿٢٥﴾

26. And those who believe in the Day of Recompense.

وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ ﴿٢٦﴾

27. And those who fear the torment of their Lord.

وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾

28. Verily, the torment of their Lord is that before which none can feel secure. —

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾

29. And those who guard their chastity (i.e. private parts from illegal sexual acts).[2]

وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٢٩﴾

30. Except from their wives or the (women slaves) whom their right hands

إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ

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[1] (V.70:22) See the footnote of (V.9:91).

[2] (V.70:29) Narrated Sahl bin Sa'd رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his mouth, tongue and his private parts),* I guarantee Paradise for him." (*Sahih Al-Bukhari*, Vol. 8, *Hadith* No. 481).

* i.e., whoever protects his tongue from illegal talk like telling lies, or backbiting, etc., and his mouth from eating and drinking of forbidden illegal things, etc., and his private parts from illegal sexual acts.

possess — for (then) they are not blameworthy.	غَيْرُ مَلُومِينَ ٣٠
31. But whosoever seeks beyond that, then it is those who are trespassers.[1]	فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ٣١
32. And those who keep their trusts and covenants.	وَٱلَّذِينَ هُمْ لِأَمَـٰنَـٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ٣٢
33. And those who stand firm in their testimonies.	وَٱلَّذِينَ هُم بِشَهَـٰدَٰتِهِمْ قَآئِمُونَ ٣٣
34. And those who guard their *Salât* (prayers) well.[2]	وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ٣٤
35. Such shall dwell in the Gardens (i.e. Paradise), honoured.	أُو۟لَٰٓئِكَ فِى جَنَّـٰتٍ مُّكْرَمُونَ ٣٥
36. So what is the matter with those who disbelieve that they hasten to listen from you [O Muhammad صلى الله عليه وسلم), in order to belie you and to mock at you, and at Allâh's Book (this Qur'ân)].	فَمَالِ ٱلَّذِينَ كَفَرُوا۟ قِبَلَكَ مُهْطِعِينَ ٣٦
37. (Sitting) in groups on the right and on the left (of you, O Muhammad صلى الله عليه وسلم)?	عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ٣٧
38. Does every man of them hope to enter the Paradise of Delight?	أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ٣٨
39. No, that is not like that! Verily, We have created them out of that which they know!	كَلَّآ ۖ إِنَّا خَلَقْنَـٰهُم مِّمَّا يَعْلَمُونَ ٣٩
40. So I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely We are Able	فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَـٰرِقِ وَٱلْمَغَـٰرِبِ إِنَّا لَقَـٰدِرُونَ ٤٠
41. To replace them by (others) better than them; and We are not to be outrun.	عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ٤١

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[1] (V.70:31) Narrated Anas رضي الله عنه: I will narrate to you a *Hadith* I heard from Allâh's Messenger صلى الله عليه وسلم and none other than I will tell of it. I heard Allâh's Messenger صلى الله عليه وسلم saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; Illegal sexual intercourse will prevail; Drinking of alcoholic drinks will be very common; Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man." (*Sahih Al-Bukhari*, Vol.7, *Hadith* No.158).

[2] (V.70:34) See (V.2:238) and its footnote.

42. So leave them to plunge in vain talk[1] and play about, until they meet their Day which they are promised —

فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَـٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ﴿٤٢﴾

43. The Day when they will come out of the graves quickly as racing to a goal,

يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٤٣﴾

44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

خَـٰشِعَةً أَبْصَـٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى
كَانُوا۟ يُوعَدُونَ ﴿٤٤﴾

Sûrat Nûh
(Noah) LXXI

سُورَةُ نُوحٍ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

1. Verily, We sent Nûh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment."

إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ
أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

2. He said: "O my people! Verily, I am a plain warner to you,

قَالَ يَـٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾

3. "That you should worship Allâh (Alone),fear (be dutiful to) Him, and obey me,

أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ﴿٣﴾

4. "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew."

يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ
إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ ﴿٤﴾

5. He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism),[2]

قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا ﴿٥﴾

6. "But all my calling added nothing but to (their) flight (from the truth).

فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا ﴿٦﴾

7. And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and

وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓا۟ أَصَـٰبِعَهُمْ
فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟
ٱسْتِكْبَارًا ﴿٧﴾

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[1] (V.70:42) See the footnote of (V.4:5).

[2] (V.71:5) See the footnote of (V.2:143).

persisted (in their refusal), and magnified themselves in pride.

8. "Then verily, I called to them openly (aloud).

9. "Then verily, I proclaimed to them in public, and I have appealed to them in private.

10. "I said (to them): 'Ask forgiveness from your Lord, verily, He is Oft-Forgiving;

11. 'He will send rain to you in abundance,

12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' "

13. What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness).

14. While He has created you in (different) stages [i.e. first *Nutfah*, then *'Alaqah* and then *Mudghah*, see (V.23:13,14)].

15. See you not how Allâh has created the seven heavens one above another?

16. And has made the moon a light therein, and made the sun a lamp?

17. And Allâh has brought you forth from the (dust of) earth? *(Tafsir At-Tabarî)*

18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾

ثُمَّ إِنِّي أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ﴿١١﴾

وَيُمْدِدْكُم بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل
لَّكُمْ أَنْهَارًا ﴿١٢﴾

مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾

وَاللَّهُ أَنبَتَكُم مِّنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾

19. And Allâh has made for you the earth a wide expanse.

وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ﴿١٩﴾

20. That you may go about therein in broad roads.

لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾

21. Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ
مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا ﴿٢١﴾

22. "And they have plotted a mighty plot.

وَمَكَرُوا۟ مَكْرًا كُبَّارًا ﴿٢٢﴾

23. "And they have said: 'You shall not leave your gods: nor shall you leave *Wadd*, nor *Suwâ'*, nor *Yaghûth*, nor *Ya'ûq* nor *Nasr*' (these are the names of their idols).

وَقَالُوا۟ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا
وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾

24. "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the *Zâlimûn* (polytheists, wrong-doers, and disbelievers) save error.' "

وَقَدْ أَضَلُّوا۟ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا ﴿٢٤﴾

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh.

مِّمَّا خَطِيٓـَٰٔتِهِمْ أُغْرِقُوا۟ فَأُدْخِلُوا۟ نَارًا فَلَمْ يَجِدُوا۟ لَهُم
مِّن دُونِ ٱللَّهِ أَنصَارًا ﴿٢٥﴾

26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!

وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ
دَيَّارًا ﴿٢٦﴾

27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا
كَفَّارًا ﴿٢٧﴾

28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zâlimûn* (polytheists, wrong-doers, and disbelievers) grant You no increase but destruction!"

رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ
مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَلَا تَزِدِ ٱلظَّٰلِمِينَ
إِلَّا تَبَارًۢا ﴿٢٨﴾

Sûrat Al-Jinn
(The Jinn) LXXII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Say (O Muhammad صلى الله عليه وسلم): "It has been revealed to me that a group (from three to ten in number) of jinn[1] listened (to this Qur'ân). They said: 'Verily, we have heard a wonderful Recitation (this Qur'ân)!

2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).

3. 'And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children).[2]

4. 'And that the foolish among us [i.e. *Iblîs* (Satan) or the polytheists amongst the jinn] used to utter against Allâh that which was an enormity in falsehood.

5. 'And verily, we thought that men and jinn would not utter a lie against Allâh.

6. 'And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.

7. 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or jinn).

8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.

سُورَةُ الجِنِّ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا
قُرْءَانًا عَجَبًا ١

يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ٢

وَأَنَّهُۥ تَعَٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَٰحِبَةً وَلَا وَلَدًا ٣

وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ٤

وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ٥

وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ
مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ٦

وَأَنَّهُمْ ظَنُّوا۟ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا ٧

وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا
شَدِيدًا وَشُهُبًا ٨

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[1] (V.72:1) Jinn: A creation, created by Allâh from fire like human beings from mud, and angels from light.

[2] (V.72:3)

A) See the footnote of (V.2:116) and (V.6:101).

B) See the footnote (C) of (V.68:42).

9. ‘And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ
ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ٩

10. ‘And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ
بِهِمْ رَبُّهُمْ رَشَدًا ١٠

11. ‘There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).

وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ
قِدَدًا ١١

12. ‘And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight.

وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن
نُّعْجِزَهُۥ هَرَبًا ١٢

13. ‘And indeed when we heard the Guidance (this Qur’ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.

وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِنۢ بِرَبِّهِۦ
فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ١٣

14. ‘And of us some are Muslims (who have submitted to Allâh, after listening to this Qur’ân), and of us some are *Al-Qâsitûn* (disbelievers — those who have deviated from the Right Path)’. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path.”

وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ
فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ١٤

15. And as for the *Qâsitûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell,

وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ١٥

16. If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm) We would surely have bestowed on them water (rain) in abundance.

وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم
مَّآءً غَدَقًا ١٦

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur’ân, — and practise not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).

لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ
عَذَابًا صَعَدًا ١٧

18. And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.[1]

وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُوا۟ مَعَ ٱللَّهِ أَحَدًا ﴿١٨﴾

19. And when the slave of Allâh (Muhammad صلى الله عليه وسلم) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).

وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ
عَلَيْهِ لِبَدًا ﴿١٩﴾

20. Say (O Muhammad صلى الله عليه وسلم): "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."

قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴿٢٠﴾

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."

قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢١﴾

22. Say (O Muhammad صلى الله عليه وسلم): "None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him.

قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ
مِن دُونِهِۦ مُلْتَحَدًا ﴿٢٢﴾

23. "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then Verily, for him is the Fire of Hell, he shall dwell therein forever."[2]

إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ
فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ﴿٢٣﴾

24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ
مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ﴿٢٤﴾

25. Say (O Muhammad صلى الله عليه وسلم): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.

قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ
لَهُۥ رَبِّىٓ أَمَدًا ﴿٢٥﴾

26. "(He Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen)."

عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾

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[1] (V.72:18) See the footnote of (V.2:165).

[2] (V.72:23) See the footnote of (V.3:85).

27. Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾

28. [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ
بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا ﴿٢٨﴾

Sûrat Al-Muzzammil (The One wrapped in Garments) LXXIII

سُورَةُ المُزَّمِّلِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. O you wrapped in garments (i.e. Prophet Muhammad صلى الله عليه وسلم)!

يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ﴿١﴾

2. Stand (to pray) all night, except a little —

قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾

3. Half of it or a little less than that,

نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ﴿٣﴾

4. Or a little more. And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style.[1]

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ﴿٤﴾

5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws).

إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

6. Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh).

إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ﴿٦﴾

7. Verily, there is for you by day prolonged occupation with ordinary duties.

إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾

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[1] (V.73:4) See the footnote of (V.29:51).

8. And remember the Name of your Lord and devote yourself to Him with a complete devotion.

9. (He Alone is) the Lord of the east and the west; *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakîl* (Disposer of your affairs).[1]

10. And be patient (O Muhammad صلى الله عليه وسلم) with what they say, and keep away from them in a good way.

11. And leave Me Alone to deal with the beliers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while.

12. Verily, with Us are fetters (to bind them), and a raging Fire.

13. And a food that chokes, and a painful torment.

14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out.

15. Verily, We have sent to you (O men) a Messenger (Muhammad صلى الله عليه وسلم) to be a witness over you, as We did send a Messenger [Mûsâ (Moses)] to Fir'aun (Pharaoh).[2]

16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsâ (Moses)]; so We seized him with a severe punishment.

17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed?

وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾

رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ﴿٩﴾

وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾

وَذَرْنِي وَٱلْمُكَذِّبِينَ أُو۟لِي ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾

إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ﴿١٢﴾

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾

يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ
كَثِيبًا مَّهِيلًا ﴿١٤﴾

إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ
إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾

فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ﴿١٦﴾

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ
ٱلْوِلْدَٰنَ شِيبًا ﴿١٧﴾

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[1] (V.73:9) See the (V.3:173) and its footnotes.

[2] (V.73:15) See the footnotes of (V.2:252).

18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.

19. Verily, this is an admonition: therefore whosoever will, let him take a Path to His Lord!

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and lend to Allâh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawâfil* non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and *'Umrah*), you will certainly find it with Allâh, better and greater in reward. And seek Forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful[1].

ٱلسَّمَآءُ مُنفَطِرُۢ بِهِۦۚ كَانَ وَعۡدُهُۥ مَفۡعُولًا ١٨

إِنَّ هَٰذِهِۦ تَذۡكِرَةٞۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ
سَبِيلًا ١٩

۞ إِنَّ رَبَّكَ يَعۡلَمُ أَنَّكَ تَقُومُ أَدۡنَىٰ مِن ثُلُثَيِ ٱلَّيۡلِ وَنِصۡفَهُۥ
وَثُلُثَهُۥ وَطَآئِفَةٞ مِّنَ ٱلَّذِينَ مَعَكَۚ وَٱللَّهُ يُقَدِّرُ ٱلَّيۡلَ
وَٱلنَّهَارَۚ عَلِمَ أَن لَّن تُحۡصُوهُ فَتَابَ عَلَيۡكُمۡۖ فَٱقۡرَءُواْ
مَا تَيَسَّرَ مِنَ ٱلۡقُرۡءَانِۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرۡضَىٰ
وَءَاخَرُونَ يَضۡرِبُونَ فِي ٱلۡأَرۡضِ يَبۡتَغُونَ مِن فَضۡلِ
ٱللَّهِ وَءَاخَرُونَ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِۖ فَٱقۡرَءُواْ
مَا تَيَسَّرَ مِنۡهُۚ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ
وَأَقۡرِضُواْ ٱللَّهَ قَرۡضًا حَسَنٗاۚ وَمَا تُقَدِّمُواْ لِأَنفُسِكُم
مِّنۡ خَيۡرٖ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيۡرٗا وَأَعۡظَمَ أَجۡرٗاۚ
وَٱسۡتَغۡفِرُواْ ٱللَّهَۖ إِنَّ ٱللَّهَ غَفُورٞ رَّحِيمُۢ ٢٠

Sûrat Al-Muddaththir (The One Enveloped) LXXIV

سُورَةُ المُدَّثِّر

In the Name of Allâh
the Most Gracious, the Most Merciful

1. O you (Muhammad صلى الله عليه وسلم) enveloped in garments!

2. Arise and warn!

3. And magnify your Lord (Allâh)!

4. And purify your garments!

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

يَٰٓأَيُّهَا ٱلۡمُدَّثِّرُ ١

قُمۡ فَأَنذِرۡ ٢

وَرَبَّكَ فَكَبِّرۡ ٣

وَثِيَابَكَ فَطَهِّرۡ ٤

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[1] (V.73:20) See the footnotes of (V.50:39).

5. And keep away from *Ar-Rujz* (the idols)!

وَٱلرُّجْزَ فَٱهْجُرْ ٥

6. And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him).

وَلَا تَمْنُن تَسْتَكْثِرُ ٦

7. And be patient for the sake of your Lord (i.e. perform your duty to Allâh)!

وَلِرَبِّكَ فَٱصْبِرْ ٧

8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn).

فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ٨

9. Truly, that Day will be a Hard Day —

فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ٩

10. Far from easy for the disbelievers.

عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ١٠

11. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children etc, i.e. Al-Walîd bin Al-Mughîrah Al-Makhzûmî).

ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ١١

12. And then granted him resources in abundance.

وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا ١٢

13. And children to be by his side.

وَبَنِينَ شُهُودًا ١٣

14. And made life smooth and comfortable for him.

وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ١٤

15. After all that he desires that I should give more;

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ١٥

16. Nay! Verily, he has been opposing Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations).

كَلَّآ إِنَّهُۥ كَانَ لِءَايَٰتِنَا عَنِيدًا ١٦

17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ûd,* or) face a severe torment!

سَأُرْهِقُهُۥ صَعُودًا ١٧

18. Verily, he thought and plotted.

إِنَّهُۥ فَكَّرَ وَقَدَّرَ ١٨

19. So let him be cursed: how he plotted!

فَقُتِلَ كَيْفَ قَدَّرَ ١٩

20. And once more let him be cursed: how he plotted!

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ٢٠

21. Then he thought.

ثُمَّ نَظَرَ ٢١

22. Then he frowned and he looked in a bad tempered way;

ثُمَّ عَبَسَ وَبَسَرَ ٢٢

23. Then he turned back, and was proud.

24. Then he said: "This is nothing but magic from that of old,

25. "This is nothing but the word of a human being!"

26. I will cast him into Hell-fire.[1]

27. And what will make you know (exactly) what Hell-fire is?

28. It spares not (any sinner), nor does it leave (anything unburnt)!

29. Burning and blackening the skins!

30. Over it are nineteen (angels as guardians and keepers of Hell).

31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'ân is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

32. Nay! And by the moon

33. And by the night when it withdraws.

ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ٢٣

فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ٢٤

إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ٢٥

سَأُصْلِيهِ سَقَرَ ٢٦

وَمَآ أَدْرَىٰكَ مَا سَقَرُ ٢٧

لَا تُبْقِى وَلَا تَذَرُ ٢٨

لَوَّاحَةٌ لِّلْبَشَرِ ٢٩

عَلَيْهَا تِسْعَةَ عَشَرَ ٣٠

وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ
إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا ۙ وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
وَٱلْمُؤْمِنُونَ ۙ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ
مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى
مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ
لِلْبَشَرِ ٣١

كَلَّا وَٱلْقَمَرِ ٣٢

وَٱلَّيْلِ إِذْ أَدْبَرَ ٣٣

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[1] (V.74:26) See the footnote of (V.17:97).

34. And by the dawn when it brightens.

35. Verily, it (Hell, or their denial of Prophet Muhammad صلى الله عليه وسلم, or the Day of Resurrection) is but one of the greatest (signs).

36. A warning to mankind —

37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by commiting sins).

38. Every person is a pledge for what he has earned,

39. Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism).

40. In Gardens (Paradise) they will ask one another,

41. About *Al-Mujrimûn* (polytheists, criminals, disbelievers), (And they will say to them):

42. "What has caused you to enter Hell?"

43. They will say: "We were not of those who used to offer the *Salât* (prayers),[1]

44. "Nor we used to feed *Al-Miskîn* (the poor);

45. "And we used to talk falsehood (all that which Allâh hated) with vain talkers.[2]

46. And we used to belie the Day of Recompense,[3]

47. "Until there came to us (the death) that is certain."

48. So no intercession of intercessors will be of any use to them.

وَالصُّبْحِ إِذَا أَسْفَرَ ٣٤

إِنَّهَا لَإِحْدَى الْكُبَرِ ٣٥

نَذِيرًا لِلْبَشَرِ ٣٦

لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ٣٧

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ٣٨

إِلَّا أَصْحَابَ الْيَمِينِ ٣٩

فِي جَنَّاتٍ يَتَسَاءَلُونَ ٤٠

عَنِ الْمُجْرِمِينَ ٤١

مَا سَلَكَكُمْ فِي سَقَرَ ٤٢

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ٤٣

وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ ٤٤

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ٤٥

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ٤٦

حَتَّىٰ أَتَانَا الْيَقِينُ ٤٧

فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ٤٨

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[1] (V.74:43) See the footnote of (V.8:39).

[2] (V.74:45) See the footnote of (V.4:5).

[3] (V.74:46) See the footnotes of (V.3:85).

49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition?

فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾

50. As if they were (frightened) wild donkeys.

كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾

51. Fleeing from a hunter, or a lion, or a beast of prey.

فَرَّتْ مِن قَسْوَرَةٍۭ ﴿٥١﴾

52. Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad صلى الله عليه وسلم has come with the truth from Allâh, the Lord of the heavens and earth).

بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾

53. Nay! But they fear not the Hereafter (from Allâh's punishment).

كَلَّا ۖ بَل لَّا يَخَافُونَ ٱلْءَاخِرَةَ ﴿٥٣﴾

54. Nay, verily, this (Qur'ân) is an admonition,

كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ﴿٥٤﴾

55. So whosoever will (let him read it), and receive admonition (from it)!

فَمَن شَآءَ ذَكَرَهُۥ ﴿٥٥﴾

56. And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (god) along with Him, and He is the One Who forgives (sins).

وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ
وَأَهْلُ ٱلْمَغْفِرَةِ ﴿٥٦﴾

Sûrat Al-Qiyâmah
(The Resurrection) LXXV

سُورَةُ القِيَامَةِ

In the Name of Allâh
the Most Gracious, the Most Merciful

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. I swear by the Day of Resurrection.

لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ ﴿١﴾

2. And I swear by the self-reproaching person (a believer).

وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ﴿٢﴾

3. Does man (a disbeliever) think that We shall not assemble his bones?

أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ﴿٣﴾

4. Yes, We are Able to put together in perfect order the tips of his fingers.[1]

بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ٤

5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins.

بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ٥

6. He asks: "When will be this Day of Resurrection?"

يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ٦

7. So, when the sight shall be dazed.

فَإِذَا بَرِقَ ٱلْبَصَرُ ٧

8. And the moon will be eclipsed.

وَخَسَفَ ٱلْقَمَرُ ٨

9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light).[2]

وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ٩

10. On that Day man will say: "Where (is the refuge) to flee?"

يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ١٠

11. No! There is no refuge!

كَلَّا لَا وَزَرَ ١١

12. Unto your Lord (Alone) will be the place of rest that Day.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ١٢

13. On that Day man will be informed of what he sent forward (of his evil good deeds), and what he left behind (of his good or evil traditions).

يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ١٣

14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds],

بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ١٤

15. Though he may put forth his excuses (to cover his evil deeds).

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ١٥

16. Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith.

لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ١٦

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[1] (V.75:4) Each human being has his or her own special finger prints not resembling anyone else, indicating that our Lord (Allâh) is the Most Superior Creator of everything: *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He).

[2] (V.75:9) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." (See the Qur'ân 75:9) (*Sahih Al-Bukhari*, Vol. 4, *Hadith* No. 422).

17. It is for Us to collect it and to give you (O Muhammad صلى الله عليه وسلم) the ability to recite it (the Qur'ân).

18. And when We have recited it to you [O Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel)], then follow its (the Qur'ân's) recital.

19. Then it is for Us (Allâh) to make it clear (to you).

20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world,

21. And neglect the Hereafter.

22 Some faces that Day shall be *Nâdirah* (shining and radiant).

23. Looking at their Lord (Allâh).

24. And some faces, that Day, will be *Bâsirah* (dark, gloomy, frowning, and sad),

25. Thinking that some calamity is about to fall on them.

26. Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),

27. And it will be said: "Who can cure him (and save him from death)?"

28. And he (the dying person) will conclude that it was (the time) of parting (death);

29. And one leg will be joined with another leg (shrouded).[1]

30. The drive will be, on that Day, to your Lord (Allâh)!

إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾

فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾

كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾

وَتَذَرُونَ ٱلْءَاخِرَةَ ﴿٢١﴾

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

وَوُجُوهٌ يَوْمَئِذٍۭ بَاسِرَةٌ ﴿٢٤﴾

تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ ﴿٢٦﴾

وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾

وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾

وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾

إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾

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[1] (V.75:29) Or it may mean: hardship and distress will be joined with another hardship and distress (i.e. distress of death, and of the thought as to what is going to happen to him in the Hereafter). *(Tafsîr At-Tabarî)*

31. So he (the disbeliever) neither believed (in this Qur'ân and in the Message of Muhammad صلى الله عليه وسلم) nor prayed!

فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾

32. But on the contrary, he belied (this Qur'ân and the Message of Muhammad صلى الله عليه وسلم) and turned away!

وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾

33. Then he walked in conceit (full pride) to his family admiring himself!

ثُمَّ ذَهَبَ إِلَىٰٓ أَهۡلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾

34. Woe to you [O man (disbeliever)]! And then (again) woe to you!

أَوۡلَىٰ لَكَ فَأَوۡلَىٰ ﴿٣٤﴾

35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!

ثُمَّ أَوۡلَىٰ لَكَ فَأَوۡلَىٰٓ ﴿٣٥﴾

36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)?

أَيَحۡسَبُ ٱلۡإِنسَٰنُ أَن يُتۡرَكَ سُدًى ﴿٣٦﴾

37. Was he not a *Nutfah* (mixed male and female sexual discharge) of semen emitted (poured forth)?

أَلَمۡ يَكُ نُطۡفَةٗ مِّن مَّنِيّٖ يُمۡنَىٰ ﴿٣٧﴾

38. Then he became an *'Alaqah* (a clot); then (Allâh) shaped and fashioned (him) in due proportion.[1]

ثُمَّ كَانَ عَلَقَةٗ فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾

39. And made of him two sexes, male and female.

فَجَعَلَ مِنۡهُ ٱلزَّوۡجَيۡنِ ٱلذَّكَرَ وَٱلۡأُنثَىٰٓ ﴿٣٩﴾

40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

أَلَيۡسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحۡـِۧيَ ٱلۡمَوۡتَىٰ ﴿٤٠﴾

Sûrat Al-Insân or *Ad-Dahr* (Man or Time) LXXVI

سُورَةُ الإِنسَانِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

1. Has there not been over man a period of time, when he was not a thing worth mentioning?

هَلۡ أَتَىٰ عَلَى ٱلۡإِنسَٰنِ حِينٞ مِّنَ ٱلدَّهۡرِ لَمۡ يَكُن شَيۡـٔٗا
مَّذۡكُورًا ﴿١﴾

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[1] (V.75:38) See the footnote of (V.22:5).

2. Verily, We have created man from *Nutfah* (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer.

إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ
سَمِيعًۢا بَصِيرًا ﴿٢﴾

3. Verily, We showed him the way, whether he be grateful or ungrateful.

إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.

إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۟ وَأَغْلَٰلًا
وَسَعِيرًا ﴿٤﴾

5. Verily, the *Abrâr* (the pious and righteous), shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kâfûr*.

إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا
كَافُورًا ﴿٥﴾

6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.

عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.

يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ﴿٧﴾

8. And they give food, inspite of their love for it (or for the love of Him), to the *Miskîn*[1] (the poor), the orphan, and the captive

وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you.

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ﴿٩﴾

10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)."

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾

11. So Allâh saved them from the evil of that Day, and gave them *Nadrah* (a light of beauty) and joy.

فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾

12. And their recompense shall be Paradise, and silken garments, because they were patient.

وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ﴿١٢﴾

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[1] (V.76:8) See the footnote of (V.2:83).

13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).

مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ لَا يَرَوْنَ فِيهَا شَمْسًا
وَلَا زَمْهَرِيرًا ﴿١٣﴾

14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾

15. And amongst them will be passed round vessels of silver and cups of crystal —

وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ﴿١٥﴾

16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes).

قَوَارِيرَا۟ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾

17. And they will be given to drink there of a cup (of wine) mixed with *Zanjabîl* (ginger),

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾

18. A spring there, called *Salsabîl.*

عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾

19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

۞ وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ
لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾

21. Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.

عَٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوٓا۟ أَسَاوِرَ
مِن فِضَّةٍ وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."

إِنَّ هَٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾

23. Verily, it is We Who have sent down the Qur'ân to you (O Muhammad صلى ا لله عليه وسلم) by stages.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا ﴿٢٣﴾

24. Therefore be patient (O Muhammad صلى ا لله عليه وسلم) with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.

فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا ﴿٢٤﴾

25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and *'Asr* prayers].

وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا (٢٥)

26. And during night, prostrate yourself to Him (i.e. the offering of *Maghrib* and *'Ishâ'* prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).

وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا
طَوِيلًا (٢٦)

27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).

إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ
يَوْمًا ثَقِيلًا (٢٧)

28. It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement.

نَّحْنُ خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا
بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا (٢٨)

29. Verily, this (Verse of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh).

إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ
سَبِيلًا (٢٩)

30. But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ
عَلِيمًا حَكِيمًا (٣٠)

31. He will admit to His Mercy whom He wills and as for the *Zâlimûn* — (polytheists, wrong-doers) He has prepared a painful torment.

يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ
عَذَابًا أَلِيمًۢا (٣١)

Sûrat Al-Mursalât
(Those sent forth) LXXVII

سُورَةُ ٱلْمُرْسَلَاتِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. By the winds (or angels or the Messengers of Allâh) sent forth one after another.

وَٱلْمُرْسَلَٰتِ عُرْفًا (١)

2. And by the winds that blow violently.

فَٱلْعَٰصِفَٰتِ عَصْفًا (٢)

3. And by the winds that scatter clouds and rain.

وَٱلنَّٰشِرَٰتِ نَشْرًا (٣)

4. And by the Verses (of the Qur'ân) that separate the right from the wrong.

فَٱلْفَٰرِقَٰتِ فَرْقًا (٤)

5. And by the angels that bring the revelations to the Messengers,

فَٱلْمُلْقِيَٰتِ ذِكْرًا (٥)

6. To cut off all excuses or to warn.	عُذۡرًا أَوۡ نُذۡرًا ٦
7. Surely, what you are promised must come to pass.	إِنَّمَا تُوعَدُونَ لَوَٰقِعٞ ٧
8. Then when the stars lose their lights.	فَإِذَا ٱلنُّجُومُ طُمِسَتۡ ٨
9. And when the heaven is cleft asunder.	وَإِذَا ٱلسَّمَآءُ فُرِجَتۡ ٩
10. And when the mountains are blown away.	وَإِذَا ٱلۡجِبَالُ نُسِفَتۡ ١٠
11. And when the Messengers are gathered to their time appointed.	وَإِذَا ٱلرُّسُلُ أُقِّتَتۡ ١١
12. For what Day are these signs postponed?	لِأَيِّ يَوۡمٍ أُجِّلَتۡ ١٢
13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).	لِيَوۡمِ ٱلۡفَصۡلِ ١٣
14. And what will explain to you what is the Day of Sorting Out?	وَمَآ أَدۡرَىٰكَ مَا يَوۡمُ ٱلۡفَصۡلِ ١٤
15. Woe that Day to the deniers (of the Day of Resurrection)!	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ١٥
16. Did We not destroy the ancients?	أَلَمۡ نُهۡلِكِ ٱلۡأَوَّلِينَ ١٦
17. So shall We make later generations to follow them.	ثُمَّ نُتۡبِعُهُمُ ٱلۡأٓخِرِينَ ١٧
18. Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals).	كَذَٰلِكَ نَفۡعَلُ بِٱلۡمُجۡرِمِينَ ١٨
19. Woe that Day to the deniers (of the Day of Resurrection)!	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ١٩
20. Did We not create you from a despised water (semen)?	أَلَمۡ نَخۡلُقكُّم مِّن مَّآءٖ مَّهِينٖ ٢٠
21. Then We placed it in a place of safety (womb),	فَجَعَلۡنَٰهُ فِي قَرَارٖ مَّكِينٍ ٢١
22. For a known period (determined by gestation)?	إِلَىٰ قَدَرٖ مَّعۡلُومٖ ٢٢
23. So We did measure; and We are the Best to measure (the things).	فَقَدَرۡنَا فَنِعۡمَ ٱلۡقَٰدِرُونَ ٢٣
24. Woe that Day to the deniers (of the Day of Resurrection)!	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٢٤

25. Have We not made the earth a receptacle	أَلَمۡ نَجۡعَلِ ٱلۡأَرۡضَ كِفَاتًا ٢٥
26. For the living and the dead?	أَحۡيَآءٗ وَأَمۡوَٰتٗا ٢٦
27. And have placed therein firm, and tall mountains, and have given you to drink sweet water?	وَجَعَلۡنَا فِيهَا رَوَٰسِيَ شَٰمِخَٰتٖ وَأَسۡقَيۡنَٰكُم مَّآءٗ فُرَاتٗا ٢٧
28. Woe that Day to the deniers (of the Day of Resurrection)!	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٢٨
29. (It will be said to the disbelievers): "Depart you to that which you used to deny!	ٱنطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ٢٩
30. "Depart you to a shadow (of Hell-Fire smoke ascending) in three columns,	ٱنطَلِقُوٓاْ إِلَىٰ ظِلّٖ ذِي ثَلَٰثِ شُعَبٖ ٣٠
31. Neither shady, nor of any use against the fierce flame of the Fire."	لَّا ظَلِيلٖ وَلَا يُغۡنِي مِنَ ٱللَّهَبِ ٣١
32. Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood),	إِنَّهَا تَرۡمِي بِشَرَرٖ كَٱلۡقَصۡرِ ٣٢
33. As if they were yellow camels or bundles of ropes.	كَأَنَّهُۥ جِمَٰلَتٞ صُفۡرٞ ٣٣
34. Woe that Day to the deniers (of the Day of Resurrection)!	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٣٤
35. That will be a Day when they shall not speak (during some part of it),	هَٰذَا يَوۡمُ لَا يَنطِقُونَ ٣٥
36. And they will not be permitted to put forth any excuse.	وَلَا يُؤۡذَنُ لَهُمۡ فَيَعۡتَذِرُونَ ٣٦
37. Woe that Day to the deniers (of the Day of Resurrection)!	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٣٧
38. That will be a Day of Decision! We have brought you and the men of old together!	هَٰذَا يَوۡمُ ٱلۡفَصۡلِۖ جَمَعۡنَٰكُمۡ وَٱلۡأَوَّلِينَ ٣٨
39. So if you have a plot, use it against Me (Allâh جل جلاله)!	فَإِن كَانَ لَكُمۡ كَيۡدٞ فَكِيدُونِ ٣٩
40. Woe that Day to the deniers (of the Day of Resurrection)!	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ٤٠
41. Verily, the *Muttaqûn* (the pious. See V.2:2) shall be amidst shades and springs.	إِنَّ ٱلۡمُتَّقِينَ فِي ظِلَٰلٖ وَعُيُونٖ ٤١

42. And fruits, such as they desire.	وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾
43. "Eat and drink comfortably for that which you used to do."	كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾
44. Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112).	إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ﴿٤٤﴾
45. Woe that Day to the deniers (of the Day of Resurrection)!	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾
46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the *Mujrimûn* (polytheists, disbelievers, sinners, criminals).	كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ﴿٤٦﴾
47. Woe that Day to the deniers (of the Day of Resurrection)!	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٧﴾
48. And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers).[1]	وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا يَرْكَعُونَ ﴿٤٨﴾
49. Woe that Day to the deniers (of the Day of Resurrection)!	وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾
50. Then in what statement after this (the Qur'ân) will they believe?	فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ﴿٥٠﴾

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[1] (V.77:48)

A) Narrated Anas bin Mâlik رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "I have been ordered to fight the people till they say: *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh). And if they say so, perform *As-Salât* (the prayer) like our *Salât* (prayers), face our *Qîblah* and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allâh." Narrated Maimûn bin Siyâh that he asked Anas bin Mâlik, "O Abu Hamzah! What makes the life and property of a person sacred?" He replied, "Whoever says, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), faces our *Qîblah* during the *Salât* (prayers), perform *As-Salât* (the prayer) like us, and eat our slaughtered animals then he is a Muslim and has got the same rights and obligations as other Muslims have." (*Sahih Al-Bukhari,* Vol. 1, *Hadith* No. 387).

B) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If the people knew (the reward for) pronouncing the *Adhân* and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the *Zuhr* prayer (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) *'Ishâ* and *Fajr* (night and morning) prayers in congregation, they would come to offer them even if they had to crawl." (*Sahih Al-Bukhârî,* Vol. 1, *Hadith* No. 589).

Sûrat An-Naba'
(The Great News) LXXVIII

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. What are they asking (one another) about?

2. About the great news, (i.e. Islâmic Monotheism, the Qur'ân, which Prophet Muhammad صلى الله عليه وسلم brought and the Day of Resurrection)

3. About which they are in disagreement.

4. Nay, they will come to know!

5. Nay, again, they will come to know!

6. Have We not made the earth as a bed,

7. And the mountains as pegs?

8. And We have created you in pairs (male and female, tall and short, good and bad, etc.).

9. And We have made your sleep as a thing for rest.

10. And We have made the night as a covering (through its darkness),

11. And We have made the day for livelihood.

12. And We have built above you seven strong (heavens),

13. And We have made (therein) a shining lamp (sun).

14. And We have sent down from the rainy clouds abundant water.

15. That We may produce therewith corn and vegetations,

16. And gardens of thick growth.

سُورَةُ النَّبَإِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

عَمَّ يَتَسَآءَلُونَ ١

عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ٢

ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ٣

كَلَّا سَيَعْلَمُونَ ٤

ثُمَّ كَلَّا سَيَعْلَمُونَ ٥

أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ٦

وَٱلْجِبَالَ أَوْتَادًا ٧

وَخَلَقْنَٰكُمْ أَزْوَٰجًا ٨

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ٩

وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ١٠

وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ١١

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ١٢

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ١٣

وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ١٤

لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ١٥

وَجَنَّٰتٍ أَلْفَافًا ١٦

17. Verily, the Day of Decision is a fixed time,

إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَـٰتًا ﴿١٧﴾

18. The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). [*Tafsir At-Tabari*]

يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾

19. And the heaven shall be opened, and it will become as gates,

وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ﴿١٩﴾

20. And the mountains shall be moved away from their places and they will be as if they were a mirage.

وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

21. Truly, Hell is a place of ambush —

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

22. A dwelling place for the *Tâghûn* (those who transgress the boundary limits set by Allâh like polytheists, disbelievers in the Oneness of Allâh, hyprocrites, sinners, criminals),

لِّلطَّـٰغِينَ مَـَٔابًا ﴿٢٢﴾

23. They will abide therein for ages.

لَّـٰبِثِينَ فِيهَآ أَحْقَابًا ﴿٢٣﴾

24. Nothing cool shall they taste therein, nor any drink.

لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾

25. Except boiling water, and dirty wound discharges —

إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾

26. An exact recompense (according to their evil crimes).

جَزَآءً وِفَاقًا ﴿٢٦﴾

27. For verily, they used not to look for a reckoning.

إِنَّهُمْ كَانُوا۟ لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾

28. But they belied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet صلى الله عليه وسلم brought) completely.

وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا كِذَّابًا ﴿٢٨﴾

29. And all things We have recorded in a Book.

وَكُلَّ شَىْءٍ أَحْصَيْنَـٰهُ كِتَـٰبًا ﴿٢٩﴾

30. So taste you (the results of your evil actions). No increase shall We give you, except in torment.

فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

31. Verily, for the *Muttaqûn,*[1] there will be a success (Paradise);

إِنَّ لِلْمُتَّقِينَ مَفَازًا ٣١

32. Gardens and vineyards,

حَدَآئِقَ وَأَعْنَٰبًا ٣٢

33. And young full-breasted (mature) maidens of equal age,

وَكَوَاعِبَ أَتْرَابًا ٣٣

34. And a full cup (of wine).

وَكَأْسًا دِهَاقًا ٣٤

35. No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying;

لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ٣٥

36. A reward from your Lord, an ample calculated gift (according to the best of their good deeds),[2]

جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ٣٦

37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak (on the Day of Resurrection except by His Leave).

رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ٣٧

38. The Day that *Ar-Rûh* [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right.

يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ٣٨

39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!

ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا ٣٩

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[1] (V.78:31) *Muttaqûn:* means pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh’s sake) and *Hajj* (pilgrimage to Makkah). (*Sahih Muslim*, Vol. 1, Chapter 52, Page 18).

b) What is said regarding the superiority of a person who embraces Islâm sincerely:

Narrated Abu Sa‘îd Al-Khudri رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it.”

(*Sahih Al-Bukhari*, Vol. 1, *Hadith* No. 40A).

Narrated Abu Hurairah رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said: “If any one of you improves (follows strictly) his Islâmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is.” (*Sahih Al-Bukhari*, Vol. 1, *Hadith* No. 40B).

40. Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!"

إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًۢا ﴿٤٠﴾

Sûrat An-Nâzi'ât
(Those Who Pull Out) LXXIX

سُورَةُ النَّازِعَاتِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence.

وَٱلنَّٰزِعَٰتِ غَرْقًا ﴿١﴾

2. By those (angels) who gently take out (the souls of the believers).

وَٱلنَّٰشِطَٰتِ نَشْطًا ﴿٢﴾

3. And by those that swim along (i.e. angels or planets in their orbits).

وَٱلسَّٰبِحَٰتِ سَبْحًا ﴿٣﴾

4. And by those that press forward as in a race (i.e. the angels or stars or the horses).

فَٱلسَّٰبِقَٰتِ سَبْقًا ﴿٤﴾

5. And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).

فَٱلْمُدَبِّرَٰتِ أَمْرًا ﴿٥﴾

6. On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die).

يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ﴿٦﴾

7. The second blowing of the Trumpet follows it (and everybody will be resurrected).

تَتْبَعُهَا ٱلرَّادِفَةُ ﴿٧﴾

8. (Some) hearts that Day will shake with fear and anxiety.

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾

9. Their eyes will be downcast.

أَبْصَٰرُهَا خَٰشِعَةٌ ﴿٩﴾

10. They say: "Shall we indeed be returned to (our) former state of life?

يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ﴿١٠﴾

11. "Even after we are crumbled bones?"

أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً ﴿١١﴾

12. They say: "It would in that case, be a return with loss!"

قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾

13. But it will be only a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)], (See Verse 37:19).

14. When behold, they find themselves on the surface of the earth alive after their death,

15. Has there come to you the story of Mûsa (Moses)?

16. When his Lord called him in the sacred valley of Tuwâ,

17. Go to Fir‘aun (Pharaoh); verily he has transgressed all bounds (in crimes, sins, polytheism, disbelief).

18. And say to him: “Would you purify yourself (from the sin of disbelief by becoming a believer)?”

19. “And that I guide you to your Lord, so you should fear Him?”

20. Then [Mûsâ (Moses)] showed him the great sign (miracles).

21. But [Fir‘aun (Pharaoh)] belied and disobeyed.

22. Then he turned his back, striving (against Allâh).

23. Then he gathered (his people) and cried aloud,

24. Saying: “I am your lord, most high.”

25. So Allâh, seized him with punishment for his last[1] and first[2] transgression. [*Tafsir At-Tabari*]

26. Verily, in this is an instructive admonition for whosoever fears Allâh.

27. Are you more difficult to create or is the heaven that He constructed?

فَإِنَّمَا هِيَ زَجْرَةٌ وَٰحِدَةٌ ﴿١٣﴾

فَإِذَا هُم بِٱلسَّاهِرَةِ ﴿١٤﴾

هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ﴿١٥﴾

إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴿١٦﴾

ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿١٧﴾

فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ﴿١٨﴾

وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾

فَأَرَىٰهُ ٱلْـَٔايَةَ ٱلْكُبْرَىٰ ﴿٢٠﴾

فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾

ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾

فَحَشَرَ فَنَادَىٰ ﴿٢٣﴾

فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ﴿٢٤﴾

فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْـَٔاخِرَةِ وَٱلْأُولَىٰٓ ﴿٢٥﴾

إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ﴿٢٦﴾

ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا ﴿٢٧﴾

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[1] (V.79:25) Last i.e. his saying: “I am your lord, most high”(See Verse 79:24)

[2] (V.79:25) First i.e. his saying, “O chiefs! I know not that you have a god other than I” (See Verse 28:38)

28. He raised its height, and has perfected it.	رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ٢٨
29. Its night He covers with darkness and its forenoon He brings out (with light)	وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ٢٩
30. And after that He spread the earth,	وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ٣٠
31. And brought forth therefrom its water and its pasture.	أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ٣١
32. And the mountains He has fixed firmly,	وَٱلْجِبَالَ أَرْسَىٰهَا ٣٢
33. (To be) a provision and benefit for you and your cattle.	مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ٣٣
34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —	فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ٣٤
35. The Day when man shall remember what he strove for.	يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ٣٥
36. And Hell-fire shall be made apparent in full view for (every) one who sees.	وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ٣٦
37. Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh).	فَأَمَّا مَن طَغَىٰ ٣٧
38. And preferred the life of this world (by following his evil desires and lusts),	وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ٣٨
39. Verily, his abode will be Hell-fire;	فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ٣٩
40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.	وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ٤٠
41. Verily, Paradise will be his abode.	فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ٤١
42. They ask you (O Muhammad صلى الله عليه وسلم) about the Hour — when will be its appointed time?	يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ٤٢
43. You have no knowledge to say anything about it.	فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ٤٣
44. To your Lord belongs (the knowledge of) the term thereof?	إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ٤٤
45. You (O Muhammad صلى الله عليه وسلم) are only a warner for those who fear it,	إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ٤٥

46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

Sûrat ‘Abasa
(He Frowned) LXXX

سُورَةُ عَبَسَ

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. (The Prophet صلى الله عليه وسلم) frowned and turned away.

2. Because there came to him the blind man (i.e. ‘Abdullâh bin Umm-Maktûm, who came to the Prophet صلى الله عليه وسلم while he was preaching to one or some of the Quraish chiefs).

3. And how can you know that he might become pure (from sins)?

4. Or he might receive admonition, and the admonition might profit him?

5. As for him who thinks himself self-sufficient,

6. To him you attend;

7. What does it matter to you if he will not become pure (from disbelief: you are only a Messenger, your duty is to convey the Message of Allâh).

8. But as to him who came to you running,

9. And is afraid (of Allâh and His punishment).

10. Of him you are neglectful and divert your attention to another,

11. Nay, (do not do like this); indeed it (this Qur’ân) is an admonition.

12. So whoever wills, let him pay attention to it.

13. (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfûz*),

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾

أَن جَآءَهُ ٱلْأَعْمَىٰ ﴿٢﴾

وَمَا يُدْرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ﴿٣﴾

أَوْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرَىٰٓ ﴿٤﴾

أَمَّا مَنِ ٱسْتَغْنَىٰ ﴿٥﴾

فَأَنتَ لَهُۥ تَصَدَّىٰ ﴿٦﴾

وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾

وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ﴿٨﴾

وَهُوَ يَخْشَىٰ ﴿٩﴾

فَأَنتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾

كَلَّآ إِنَّهَا تَذْكِرَةٌ ﴿١١﴾

فَمَن شَآءَ ذَكَرَهُۥ ﴿١٢﴾

فِى صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾

14. Exalted (in dignity), purified,

15. In the hands of scribes (angels).

16. Honourable and obedient.

17. Be cursed (the disbelieving) man! How ungrateful he is!

18. From what thing did He create him?

19. From *Nutfah* (male and female semen drops) He created him and then set him in due proportion.

20. Then He makes the Path easy for him.

21. Then He causes him to die and puts him in his grave.

22. Then when it is His Will, He will resurrect him (again).

23. Nay, but (man) has not done what He commanded him.

24. Then let man look at his food:

25. We pour forth water in abundance.

26. And We split the earth in clefts.

27. And We cause therein the grain to grow,

28. And grapes and clover plants (i.e. green fodder for the cattle),

29. And olives and date-palms,

30. And gardens dense with many trees,

31. And fruits and herbage

32. (To be) a provision and benefit for you and your cattle.

33. Then when there comes *As-Sâkhkhah* (the second blowing of the Trumpet on the Day of Resurrection)

34. That Day shall a man flee from his brother,

مَّرۡفُوعَةٖ مُّطَهَّرَةِۭ ١٤

بِأَيۡدِي سَفَرَةٖ ١٥

كِرَامِۭ بَرَرَةٖ ١٦

قُتِلَ ٱلۡإِنسَٰنُ مَآ أَكۡفَرَهُۥ ١٧

مِنۡ أَيِّ شَيۡءٍ خَلَقَهُۥ ١٨

مِن نُّطۡفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ١٩

ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ٢٠

ثُمَّ أَمَاتَهُۥ فَأَقۡبَرَهُۥ ٢١

ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ٢٢

كَلَّا لَمَّا يَقۡضِ مَآ أَمَرَهُۥ ٢٣

فَلۡيَنظُرِ ٱلۡإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ٢٤

أَنَّا صَبَبۡنَا ٱلۡمَآءَ صَبّٗا ٢٥

ثُمَّ شَقَقۡنَا ٱلۡأَرۡضَ شَقّٗا ٢٦

فَأَنۢبَتۡنَا فِيهَا حَبّٗا ٢٧

وَعِنَبٗا وَقَضۡبٗا ٢٨

وَزَيۡتُونٗا وَنَخۡلٗا ٢٩

وَحَدَآئِقَ غُلۡبٗا ٣٠

وَفَٰكِهَةٗ وَأَبّٗا ٣١

مَّتَٰعٗا لَّكُمۡ وَلِأَنۡعَٰمِكُمۡ ٣٢

فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ٣٣

يَوۡمَ يَفِرُّ ٱلۡمَرۡءُ مِنۡ أَخِيهِ ٣٤

35. And from his mother and his father,

36. And from his wife and his children.

37. Everyman that Day will have enough to make him careless of others.

38. Some faces that Day will be bright (true believers of Islâmic Monotheism),

39. Laughing, rejoicing at good news (of Paradise).

40. And other faces, that Day, will be dust-stained.

41. Darkness will cover them.

42. Such will be the *Kafarah* (disbelievers in Allâh, in His Oneness, and in His Messenger Muhammad صلى الله عليه وسلم, etc.), the *Fajarah* (wicked evil doers).

وَأُمِّهِۦ وَأَبِيهِ ﴿٣٥﴾

وَصَٰحِبَتِهِۦ وَبَنِيهِ ﴿٣٦﴾

لِكُلِّ ٱمۡرِيٕٖ مِّنۡهُمۡ يَوۡمَئِذٖ شَأۡنٞ يُغۡنِيهِ ﴿٣٧﴾

وُجُوهٞ يَوۡمَئِذٖ مُّسۡفِرَةٞ ﴿٣٨﴾

ضَاحِكَةٞ مُّسۡتَبۡشِرَةٞ ﴿٣٩﴾

وَوُجُوهٞ يَوۡمَئِذٍ عَلَيۡهَا غَبَرَةٞ ﴿٤٠﴾

تَرۡهَقُهَا قَتَرَةٌ ﴿٤١﴾

أُوْلَٰٓئِكَ هُمُ ٱلۡكَفَرَةُ ٱلۡفَجَرَةُ ﴿٤٢﴾

Sûrat At-Takwîr (Wound Round and Lost its Light) LXXXI

سُورَةُ التَّكْوِيرِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. When the sun is wound round and its light is lost and is overthrown[1].

2. And when the stars fall.

3. And when the mountains are made to pass away;

4. And when the pregnant she-camels are neglected;

5. And when the wild beasts are gathered together.

6. And when the seas become as blazing Fire or overflow.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلشَّمۡسُ كُوِّرَتۡ ﴿١﴾

وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتۡ ﴿٢﴾

وَإِذَا ٱلۡجِبَالُ سُيِّرَتۡ ﴿٣﴾

وَإِذَا ٱلۡعِشَارُ عُطِّلَتۡ ﴿٤﴾

وَإِذَا ٱلۡوُحُوشُ حُشِرَتۡ ﴿٥﴾

وَإِذَا ٱلۡبِحَارُ سُجِّرَتۡ ﴿٦﴾

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[1] (V.81:1) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." [See the Qur'ân (V.75:9)] (*Sahih Al-Bukhari*, Vol. 4, *Hadith* No. 422).

7. And when the souls are joined with their bodies, (the good with the good and the bad with the bad).

وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ﴿٧﴾

8. And when the female (infant) buried alive (as the pagan Arabs used to do) is questioned:[1]

وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ﴿٨﴾

9. For what sin, was she killed?

بِأَىِّ ذَنۢبٍ قُتِلَتْ ﴿٩﴾

10. And when the (written) pages [of deeds (good and bad) of every person] are laid open.

وَإِذَا ٱلصُّحُفُ نُشِرَتْ ﴿١٠﴾

11. And when the heaven is stripped off and taken away from its place;

وَإِذَا ٱلسَّمَآءُ كُشِطَتْ ﴿١١﴾

12. And when Hell-fire is set ablaze.

وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ﴿١٢﴾

13. And when Paradise is brought near.

وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾

14. (Then) every person will know what he has brought (of good and evil).

عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ﴿١٤﴾

15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).

فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾

16. And by the planets that move swiftly and hide themselves.

ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾

17. And by the night as it departs.

وَٱلَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾

18. And by the dawn as it brightens.

وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾

19. Verily, this is the Word (this Qur'ân brought by) a most honourable messenger [Jibrîl (Gabrîl), from Allâh to Prophet Muhammad صلى الله عليه وسلم].

إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾

20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne,

ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾

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[1] (V.81:8) Narrated Al-Mughîrah bin Shu'bah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g., charity), and (4) to beg of men (i.e., begging). And Allâh hates for you: (1) sinful and useless talk like backbiting., or that you talk too much about others, (2) to ask too many questions (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking)." (*Sahih Al-Bukhari*, Vol. 3, *Hadith* No. 591).

21. Obeyed (by the angels in the heavens) and trustworthy.

مُّطَاعٍ ثَمَّ أَمِينٍ ٢١

22. And (O people) your companion (Muhammad صلى الله عليه وسلم) is not a madman.

وَمَا صَاحِبُكُم بِمَجْنُونٍ ٢٢

23. And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).

وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ٢٣

24. And he (Muhammad صلى الله عليه وسلم) withholds not a knowledge of the Unseen.

وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ٢٤

25. And it (the Qur'ân) is not the word of the outcast *Shaitân* (Satan).

وَمَا هُوَ بِقَوْلِ شَيْطَـٰنٍ رَّجِيمٍ ٢٥

26. Then where are you going?

فَأَيْنَ تَذْهَبُونَ ٢٦

27. Verily, this (the Qur'ân) is no less than a Reminder to (all) the *'Âlamîn* (mankind and jinn)[1]

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَـٰلَمِينَ ٢٧

28. To whomsoever among you who wills to walk straight.

لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ٢٨

29. And you cannot will unless (it be) that Allâh wills — the Lord of the *'Âlamîn* (mankind, jinn and all that exists).

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ ٢٩

Sûrat Al-Infitâr
(The Cleaving) LXXXII

سُورَةُ الانفِطَار

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

1. When the heaven is cleft asunder.

إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ١

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[1] (V.81:27)

a) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (*Sahih Al-Bukhari*, Vol. 9, *Hadith* No. 379)

b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahih Muslim*, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

2. And when the stars have fallen and scattered.

وَإِذَا ٱلۡكَوَاكِبُ ٱنتَثَرَتۡ ٢

3. And when the seas are burst forth.

وَإِذَا ٱلۡبِحَارُ فُجِّرَتۡ ٣

4. And when the graves are turned upside down (and bring out their contents)

وَإِذَا ٱلۡقُبُورُ بُعۡثِرَتۡ ٤

5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).

عَلِمَتۡ نَفۡسٞ مَّا قَدَّمَتۡ وَأَخَّرَتۡ ٥

6. O man! What has made you careless about your Lord, the Most Generous?

يَٰٓأَيُّهَا ٱلۡإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلۡكَرِيمِ ٦

7. Who created you, fashioned you perfectly, and gave you due proportion.

ٱلَّذِي خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ٧

8. In whatever form He willed, He put you together.

فِيٓ أَيِّ صُورَةٖ مَّا شَآءَ رَكَّبَكَ ٨

9. Nay! But you deny *Ad-Dîn* (i.e. the Day of Recompense).

كَلَّا بَلۡ تُكَذِّبُونَ بِٱلدِّينِ ٩

10. But verily, over you (are appointed angels in charge of mankind) to watch you,[1]

وَإِنَّ عَلَيۡكُمۡ لَحَٰفِظِينَ ١٠

11. *Kirâman* (Honourable) *Kâtibîn* writing down (your deeds),[2]

كِرَامٗا كَٰتِبِينَ ١١

12. They know all that you do.

يَعۡلَمُونَ مَا تَفۡعَلُونَ ١٢

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[1] (V.82:10) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the *Fajr* and *'Asr* prayers. Then those who have stayed with you overnight, ascend unto Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says *Amîn* (during the prayer at the end of the recitation of *Sûrat Al-Fâtihah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (*Sahih Al-Bukhari*, Vol. 4, *Hadith* No. 446).

[2] (V.82:11) Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم narrating about his Lord عز وجل said, "Allâh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intends to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intends to do it (a bad deed) and actually does it, then Allâh will write one bad deed (in his account)." (*Sahih Al-Bukhari*, Vol. 8, *Hadith* No. 498)

13 Verily, the *Abrâr* (the pious and righteous) will be in Delight (Paradise);

14. And verily, the *Fujjâr* (the wicked, disbelievers, polytheists, sinners and evil-doers) will be in the blazing Fire (Hell),

15. Therein they will enter, and taste its burning flame on the Day of Recompense,

16. And they (*Al-Fujjâr*) will not be absent therefrom.

17. And what will make you know what the Day of Recompense is?

18. Again, what will make you know what the Day of Recompense is?

19. (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allâh.

إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ (١٣)

وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ (١٤)

يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ (١٥)

وَمَا هُمْ عَنْهَا بِغَآئِبِينَ (١٦)

وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ (١٧)

ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ (١٨)

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ
وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ (١٩)

Sûrat Al-Mutaffifîn (Those Who Deal in Fraud) LXXXIII

سُورَةُ المُطَفِّفِينَ

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Woe to *Al-Mutaffifûn* (those who give less in measure and weight).

2. Those who, when they have to receive by measure from men, demand full measure,

3. And when they have to give by measure or weight to (other) men, give less than due.

4. Do they not think that they will be resurrected (for reckoning),

5. On a Great Day?

6. The Day when (all) mankind will stand before the Lord of the *'Âlamîn* (mankind, jinn and all that exists)?

7. Nay! Truly, the Record (writing of the deeds) of the *Fujjâr* (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in *Sijjîn*.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ (١)

ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ (٢)

وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ (٣)

أَلَا يَظُنُّ أُو۟لَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ (٤)

لِيَوْمٍ عَظِيمٍ (٥)

يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ (٦)

كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ (٧)

8. And what will make you know what *Sijjîn* is?	وَمَآ أَدۡرَىٰكَ مَا سِجِّينٞ ٨
9. A Register inscribed.	كِتَٰبٞ مَّرۡقُومٞ ٩
10. Woe, that Day, to those who deny.	وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ١٠
11. Those who deny the Day of Recompense.	ٱلَّذِينَ يُكَذِّبُونَ بِيَوۡمِ ٱلدِّينِ ١١
12. And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience to Allâh) the sinner!	وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعۡتَدٍ أَثِيمٍ ١٢
13. When Our Verses (of the Qur'ân) are recited to him he says: "Tales of the ancients!"	إِذَا تُتۡلَىٰ عَلَيۡهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلۡأَوَّلِينَ ١٣
14. Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn[1] .	كَلَّاۖ بَلۡۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُواْ يَكۡسِبُونَ ١٤
15. Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.	كَلَّآ إِنَّهُمۡ عَن رَّبِّهِمۡ يَوۡمَئِذٖ لَّمَحۡجُوبُونَ ١٥
16. Then, verily, they will indeed enter (and taste) the burning flame of Hell.	ثُمَّ إِنَّهُمۡ لَصَالُواْ ٱلۡجَحِيمِ ١٦
17. Then, it will be said to them: "This is what you used to deny!"	ثُمَّ يُقَالُ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تُكَذِّبُونَ ١٧
18. Nay! Verily, the Record (writing of the deeds) of *Al-Abrâr* (the pious and righteous) is (preserved) in '*Illiyyûn*.	كَلَّآ إِنَّ كِتَٰبَ ٱلۡأَبۡرَارِ لَفِي عِلِّيِّينَ ١٨
19. And what will make you know what '*Illiyyûn* is?	وَمَآ أَدۡرَىٰكَ مَا عِلِّيُّونَ ١٩
20. A Register inscribed,	كِتَٰبٞ مَّرۡقُومٞ ٢٠
21. To which bear witness those nearest (to Allâh, i.e. the angels).	يَشۡهَدُهُ ٱلۡمُقَرَّبُونَ ٢١

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[1] (V.83:14) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When a slave (a person) commits a sin (an evil deed) a black dot is dotted on his heart. Then if that person gives up that evil deed (sin), begs Allâh to forgive him, and repents, then his heart is cleared (from that heart covering dot); but if he repeats the evil deed (sin), then that covering is increased till his heart is completely covered with it. And that is *Ar-Rân* which Allâh mentioned (in the Qur'ân), "Nay! but on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn." (*At-Tirmidhi,* Vol.5, *Hadith* No.3334).

22. Verily, *Al-Abrâr* (the pious and righteous) will be in Delight (Paradise).	إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ٢٢
23. On thrones, looking (at all things).	عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ٢٣
24. You will recognise in their faces the brightness of delight.	تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ٢٤
25. They will be given to drink of pure sealed wine.	يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ٢٥
26. The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allâh).	خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ٢٦
27. It (that wine) will be mixed with *Tasnîm*:	وَمِزَاجُهُۥ مِن تَسْنِيمٍ ٢٧
28. A spring whereof drink those nearest to Allâh.	عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ٢٨
29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.	إِنَّ ٱلَّذِينَ أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ٢٩
30. And, whenever they passed by them, used to wink one to another (in mockery).	وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ ٣٠
31. And when they returned to their own people, they would return jesting;	وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ٣١
32. And when they saw them, they said: "Verily these have indeed gone astray!"	وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ٣٢
33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers).	وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَٰفِظِينَ ٣٣
34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers[1]	فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُوا۟ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ٣٤
35. On (high) thrones, looking (at all things).	عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ٣٥

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[1] (V.83:34) Narrated Anas bin Mâlik رضي الله عنه: A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, By the Power of Our Lord!") (*Sahih Al-Bukhari*, Vol. 6, *Hadith* No.283).

36. Are not the disbelievers paid (fully) for what they used to do?

هَلْ ثُوِّبَ ٱلْكُفَّارُ مَا كَانُوا۟ يَفْعَلُونَ ٣٦

Sûrat Al-Inshiqâq
(The Splitting Asunder) LXXXIV

سُورَةُ الانْشِقَاق

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. When the heaven is split asunder,

إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ١

2. And listens to and obeys its Lord — and it must do so.

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ٢

3. And when the earth is stretched forth,

وَإِذَا ٱلْأَرْضُ مُدَّتْ ٣

4. And has cast out all that was in it and became empty.

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ٤

5. And listens to and obeys its Lord — and it must do so.

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ٥

6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).

يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ
كَدْحًا فَمُلَٰقِيهِ ٦

7. Then as for him who will be given his Record in his right hand,

فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ ٧

8. He surely will receive an easy reckoning,

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ٨

9. And will return to his family in joy!

وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ٩

10. But whosoever is given his Record behind his back,

وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ١٠

11. He will invoke (for his) destruction,

فَسَوْفَ يَدْعُوا۟ ثُبُورًا ١١

12. And he shall enter a blazing Fire, and be made to taste its burning.

وَيَصْلَىٰ سَعِيرًا ١٢

13. Verily, he was among his people in joy!

إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ١٣

14. Verily, he thought that he would never come back (to Us)!

إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ١٤

15. Yes! Verily, his Lord has been ever beholding him!

بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ١٥

16. So I swear by the afterglow of sunset;

فَلَآ أُقْسِمُ بِٱلشَّفَقِ ﴿١٦﴾

17. And by the night and whatever it gathers in its darkness,

وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

18. And by the moon when it is at the full.

وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ﴿١٨﴾

19. You shall certainly travel from stage to stage (in this life and in the Hereafter).

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾

20. What is the matter with them, that they believe not?

فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

21. And when the Qur'ân is recited to them, they fall not prostrate.

وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ ۩ ﴿٢١﴾

22. Nay, those who disbelieve belie (Prophet Muhammad صلى الله عليه وسلم and whatever he brought, i.e. this Qur'ân and Islâmic Monotheism, etc.).[1]

بَلِ ٱلَّذِينَ كَفَرُوا۟ يُكَذِّبُونَ ﴿٢٢﴾

23. And Allâh knows best what they gather (of good and bad deeds),

وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

24. So announce to them a painful torment.

فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ
لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍۭ ﴿٢٥﴾

Sûrat Al-Burûj
(The Big Stars "Burûj") LXXXV

سُورَةُ ٱلْبُرُوجِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. By the heaven holding the big stars.[2]

وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ ﴿١﴾

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[1] (V.84:22) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahih Muslim*, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

[2] (V.85:1) (About the) Stars, Abu Qatâdah mentioning Allâh's Statement:

"And We have adorned the nearest heaven with lamps," and said, "The creation of these stars is for three purposes, i.e., as decoration of the heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is

2. And by the Promised Day (i.e. the Day of Resurrection).

وَٱلۡيَوۡمِ ٱلۡمَوۡعُودِ ٢

3. And by the Witnessing day (i.e. Friday), and by the Witnessed day [i.e. the day of 'Arafât (*Hajj*) the ninth of Dhul-Hijjah];

وَشَاهِدٖ وَمَشۡهُودٖ ٣

4. Cursed were the people of the Ditch (in the story of the Boy and the King).[1]

قُتِلَ أَصۡحَٰبُ ٱلۡأُخۡدُودِ ٤

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mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (*Sahih Al-Bukhari*, Vol. 4, Chapter 3).

[1] (V.85:4) The Story of the Boy and the King.

Narrated Shu'aib رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "Among the people before you, there was a king and he had a sorcerer. When the sorcerer became old, he said to the king: 'I have now become an old man, get me a boy so that I may teach him sorcery.' So the king sent him a boy to teach him sorcery. Whenever the boy proceeded to the sorcerer, he sat with a monk who was on the way and listened to his talks and used to admire them (those talks). So when he went to the sorcerer, he passed by the monk and sat there with him. And on visiting the sorcerer, the latter thrashed him. So the boy complained about that to the monk. The monk said to him: Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy'; and whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.' So the boy carried on like that (for a period).

"There came (on the main road) a huge creature (animal), and the people were unable to pass by. The boy said: 'Today I will know whether the sorcerer is better or the monk'. So he took a stone and said: 'O Allâh! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road).' Then he hit (it) with the stone, and it was killed and the people passed (the road). The boy came to the monk and informed him about it. The monk said to him: 'O my son! Today you are better than I; you have achieved what I see! And you will be put to trial. And in case you are put to trial, do not inform (them) about me.' The boy used to treat the people suffering from born-blindness, leprosy, leucoderma, and other diseases. A blind courtier of the king heard about the boy. He came and brought a number of gifts for the boy and said: 'All these gifts are for you on condition that you cure me'.The boy said: 'I do not cure anybody; it is only Allâh (Alone) Who cures (people). So if you believe in Allâh, and invoke Allâh, He will cure you'. He then believed in Allâh, and Allâh cured him. Later the courtier came to the king, and sat at the place where he used to sit before. The king asked him: 'Who has given you your sight back ?' The courtier replied:'My Lord (Allâh)!' The king said: 'Have you got another lord than I?' The courtier said: 'My Lord and your Lord is Allâh!' The king got hold of him and kept on tormenting him till he informed him about the boy. So the boy was brought. The king said to the boy: 'O boy! Has your (knowledge of) sorcery reached to the extent that you cure born-blinds, lepers, leucodermic patients and do such and such?' The boy replied: 'I do not cure anybody; it is only Allâh (Alone) Who does cure'. Then the king got hold of him, and kept on tormenting him till he informed him about the monk. And the monk was brought, and it was said to him: 'Give up your religion (turn apostate)!' The monk refused to turn apostate. Then the king ordered (to be bring) a saw, and it was put in the middle of his scalp and was sawn, till he fell. cut in two pieces. Then that courtier was brought, and it was said to him: 'Give up your religion (turn apostate)!' The courtier refused to turn apostate. So the saw was put in the middle of his scalp, and was sawn till he fell, cut in two pieces. Then the boy was brought, and it was said to him: 'Give up your religion (turn apostate)!' The boy refused to turn apostate. So the king ordered some of his courtiers to take the boy to such and such a mountain saying, 'Then ascend up the mountain with him till you reach its top, and see if he turns apostate (from his religion, well and good); otherwise throw him down from its top.' They took him, ascended up the

5. Of fire fed with fuel,

ٱلنَّارِ ذَاتِ ٱلْوَقُودِ ٥

6. When they sat by it (fire),

إِذْ هُمْ عَلَيْهَا قُعُودٌ ٦

7. And they witnessed what they were doing against the believers (i.e. burning them).

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ٧

8. And they had no fault except that they believed in Allâh, the All-Mighty, Worthy of all Praise!

وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ
ٱلْحَمِيدِ ٨

9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything.

ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ شَهِيدٌ ٩

10. Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire.

إِنَّ ٱلَّذِينَ فَتَنُوا۟ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ثُمَّ لَمْ يَتُوبُوا۟
فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ ٱلْحَرِيقِ ١٠

11. Verily, those who believe and do righteous good deeds, for them will be

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتٌ

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mountain, and the boy said: 'O Allâh! Save me from them by anything You wish!' So the mountain shook and all of them fell down, and the boy came walking to the king. The king asked him: 'What did your companions do?' The boy said: 'Allâh has saved me from them.' The king then ordered some of his courtiers to take the boy on board a boat into the middle of the sea, saying, 'Then if he turns apostate (from his religion, well and good), otherwise cast him into the sea.' So they took him, and he said: 'O Allâh! Save me from them by anything You wish.' So the boat capsized, and (all the accompanying courtiers) were drowned. The boy then came walking to the king. The king said: 'What did your companions do?' The boy replied: 'Allâh saved me from them', and he further said to the king: 'You cannot kill me till you do what I command!' The king said: 'What is that (command of yours)?' The boy said: 'Gather all the people in an upland place, and fasten me to the stem (of a tree); then take an arrow from my quiver and fix it in the bow, and say: — In the Name of Allâh, the Lord of the boy, — and shoot (me). If you do that, you will kill me.' So the king gathered the people in an upland place, and fastened the boy to the stem, took an arrow from his quiver, fixed it in the bow, and said: 'In the Name of Allâh, the Lord of the boy', and shot the arrow. The arrow hit the temporal region of the skull of the boy, and the boy put his hand over the temporal region of his skull at the point where the arrow hit, and then died. The people proclaimed: 'We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!' The king came, and it was said to him: 'That is the thing which you were afraid of. By Allâh! The thing which you were afraid of, has fallen upon you, the people have believed (in Allâh).' So he ordered (deep) ditches to be dug at the entrances of the roads, and it was done, then fire was kindled in those ditches, and the king ordered that whoever did not turn apostate (from his religion) be cast into the ditches, and it was done. Then there came a woman with her babe. She nearly retreated back from the ditch but the babe said (spoke): 'O mother! Be patient, you are on the Truth,' (So she threw herself in the ditch of the fire alongwith her child to be with the martyrs in the Paradise)." (*Sahih Muslim*, Vol. 4, *Hadith* No. 7148).

Gardens under which rivers flow (Paradise). That is the great success.

تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ ﴿١١﴾

12. Verily, (O Muhammad صلى الله عليه وسلم) the Seizure (punishment) of your Lord is severe and painful. [See V.11:102].

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).

إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾

14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism),

وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ﴿١٤﴾

15. Owner of the throne, the Glorious,

ذُو ٱلْعَرْشِ ٱلْمَجِيدُ ﴿١٥﴾

16. (He is the) Doer of whatsoever He intends (or wills).

فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾

17. Has the story reached you of the hosts,

هَلْ أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ ﴿١٧﴾

18. Of Fir'aun (Pharaoh) and Thamûd?

فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾

19. Nay! The disbelievers (persisted) in denying (Prophet Muhammad صلى الله عليه وسلم and his Message of Islâmic Monotheism).

بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى تَكْذِيبٍ ﴿١٩﴾

20. And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).

وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ ﴿٢٠﴾

21. Nay! This is a Glorious Qur'ân,

بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ﴿٢١﴾

22. (Inscribed) in *Al-Lauh Al-Mahfûz* (The Preserved Tablet)!

فِى لَوْحٍ مَّحْفُوظٍۭ ﴿٢٢﴾

Sûrat At-Târiq (The Night-Comer) LXXXVI

سُورَةُ ٱلطَّارِقِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. By the heaven, and *At-Târiq* (the night-comer, i.e. the bright star);

وَٱلسَّمَآءِ وَٱلطَّارِقِ ﴿١﴾

2. And what will make you to know what *At-Târiq* (night-comer) is?

وَمَآ أَدْرَىٰكَ مَا ٱلطَّارِقُ ﴿٢﴾

3. (It is) the star of piercing brightness;	ٱلنَّجۡمُ ٱلثَّاقِبُ ٣
4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds)[1]	إِن كُلُّ نَفۡسٖ لَّمَّا عَلَيۡهَا حَافِظٞ ٤
5. So let man see from what he is created!	فَلۡيَنظُرِ ٱلۡإِنسَٰنُ مِمَّ خُلِقَ ٥
6. He is created from a water gushing forth,	خُلِقَ مِن مَّآءٖ دَافِقٖ ٦
7. Proceeding from between the backbone and the ribs.	يَخۡرُجُ مِنۢ بَيۡنِ ٱلصُّلۡبِ وَٱلتَّرَآئِبِ ٧
8. Verily, (Allâh) is Able to bring him back (to life)!	إِنَّهُۥ عَلَىٰ رَجۡعِهِۦ لَقَادِرٞ ٨
9. The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).	يَوۡمَ تُبۡلَى ٱلسَّرَآئِرُ ٩
10. Then he will have no power, nor any helper.	فَمَا لَهُۥ مِن قُوَّةٖ وَلَا نَاصِرٖ ١٠
11. By the sky (having rain clouds) which gives rain, again and again.	وَٱلسَّمَآءِ ذَاتِ ٱلرَّجۡعِ ١١
12. And the earth which splits (with the growth of trees and plants).	وَٱلۡأَرۡضِ ذَاتِ ٱلصَّدۡعِ ١٢

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[1] (V.86:4)

a) Whoever intended to do a good deed or a bad deed:.

Narrated Ibn 'Abbâs رضى الله عنهما: The Prophet صلى الله عليه وسلم narrating about his Lord عز وجل said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intends to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intends to do it (a bad deed) and actually does it, then Allâh will write one bad deed (in his account)." (*Sahih Al-Bukhari*, Vol. 8, *Hadith* No. 498)

b) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the *Fajr* and *'Asr* prayers. Then those who have stayed with you overnight, ascend unto Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says *Amîn* (during the prayer at the end of the recitation of *Sûrat Al-Fâtihah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (*Sahih Al-Bukhari,* Vol. 4, *Hadith* No. 446).

13. Verily, this (the Qur'ân) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil).

إِنَّهُۥ لَقَوْلٌ فَصْلٌ ﴿١٣﴾

14. And it is not a thing for amusement.

وَمَا هُوَ بِٱلْهَزْلِ ﴿١٤﴾

15. Verily, they are but plotting a plot (against you O Muhammad صلى الله عليه وسلم).

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾

16. And I (too) am planning a plan.

وَأَكِيدُ كَيْدًا ﴿١٦﴾

17. So give a respite to the disbelievers; deal gently with them for a while.

فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًۢا ﴿١٧﴾

Sûrat Al-A'lâ
(The Most High) LXXXVII

سُورَةُ الأَعْلَى

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. Glorify the Name of your Lord, the Most High,

سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴿١﴾

2. Who has created (everything), and then proportioned it.

ٱلَّذِى خَلَقَ فَسَوَّىٰ ﴿٢﴾

3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture).

وَٱلَّذِى قَدَّرَ فَهَدَىٰ ﴿٣﴾

4. And Who brings out the pasturage,

وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ ﴿٤﴾

5. And then makes it dark stubble.

فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ ﴿٥﴾

6. We shall make you to recite (the Qur'ân), so you (O Muhammad صلى الله عليه وسلم) shall not forget (it),

سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ﴿٦﴾

7. Except what Allâh may will. He knows what is apparent and what is hidden.

إِلَّا مَا شَآءَ ٱللَّهُ ۚ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ ﴿٧﴾

8. And We shall make easy for you (O Muhammad صلى الله عليه وسلم) the easy way (i.e. the doing of righteous deeds).

وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾

9. Therefore remind (men) in case the reminder profits (them).

فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ﴿٩﴾

10. The reminder will be received by him who fears (Allâh),

سَيَذَّكَّرُ مَن يَخْشَىٰ ﴿١٠﴾

11. But it will be avoided by the wretched,

وَيَتَجَنَّبُهَا ٱلْأَشْقَى ﴿١١﴾

12. Who will enter the great Fire (and will be made to taste its burning).

ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ﴿١٢﴾

13. There he will neither die (to be in rest) nor live (a good living).

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿١٣﴾

14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,

قَدْ أَفْلَحَ مَن تَزَكَّىٰ ﴿١٤﴾

15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory prayers and *Nawâfil* — additional prayers).

وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ﴿١٥﴾

16. Nay, you prefer the life of this world,

بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿١٦﴾

17. Although the Hereafter is better and more lasting.

وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ﴿١٧﴾

18. Verily, this is in the former Scriptures —

إِنَّ هَٰذَا لَفِى ٱلصُّحُفِ ٱلْأُولَىٰ ﴿١٨﴾

19. The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).

صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ ﴿١٩﴾

Sûrat Al-Ghâshiyah
(The Overwhelming) LXXXVIII

سُورَةُ الغَاشِيَةِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?

هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ﴿١﴾

2. Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians).[1]

وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ﴿٢﴾

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[1] (V.88:2) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the

3. Labouring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace).[1]

عَامِلَةٌ نَّاصِبَةٌ ٣

4. They will enter in the hot blazing Fire.

تَصْلَىٰ نَارًا حَامِيَةً ٤

5. They will be given to drink from a boiling spring,

تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ٥

6. No food will there be for them but a poisonous thorny plant,

لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ٦

7. Which will neither nourish nor avail against hunger.

لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ٧

8. (Other) faces that Day will be joyful,

وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ٨

9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islâmic Monotheism).[2]

لِّسَعْيِهَا رَاضِيَةٌ ٩

10. In a lofty Paradise.

فِي جَنَّةٍ عَالِيَةٍ ١٠

11. Where they shall neither hear harmful speech nor falsehood.

لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ١١

12. Therein will be a running spring.

فِيهَا عَيْنٌ جَارِيَةٌ ١٢

13. Therein will be thrones raised high.

فِيهَا سُرُرٌ مَّرْفُوعَةٌ ١٣

14. And cups set at hand.

وَأَكْوَابٌ مَّوْضُوعَةٌ ١٤

15. And cushions set in rows.

وَنَمَارِقُ مَصْفُوفَةٌ ١٥

16. And rich carpets (all) spread out.

وَزَرَابِيُّ مَبْثُوثَةٌ ١٦

17. Do they not look at the camels, how they are created?

أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ١٧

18. And at the heaven, how it is raised?

وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ ١٨

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dwellers of the (Hell) Fire." (*Sahih Muslim*, the Book of Faith, Vol. 1, Chapter No. 240). See also the footnotes of (V.3:85) and (V.41:46).

[1] (V.88:3) Narrated 'Abdullâh رضي الله عنه: "The Prophet صلى الله عليه وسلم said one statement and I said another. The Prophet صلى الله عليه وسلم said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.'" (*Sahih Al-Bukhari*, Vol. 6, *Hadith* No. 24).

[2] (V.88:9) See footnote of (V.18:104).

19. And at the mountains, how they are rooted (and fixed firm)?

وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ١٩

20. And at the earth, how it is outspread?

وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ٢٠

21. So remind them (O Muhammad صلى الله عليه وسلم) — you are only one who reminds.

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ٢١

22. You are not a dictator over them —

لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ٢٢

23. Save the one who turns away and disbelieves[1].

إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ٢٣

24. Then Allâh will punish him with the greatest punishment.

فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ٢٤

25. Verily, to Us will be their return;

إِنَّ إِلَيْنَآ إِيَابَهُمْ ٢٥

26. Then verily, for Us will be their reckoning.

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ٢٦

Sûrat Al-Fajr (The Break of Day or the Dawn) LXXXIX

سُورَةُ الفَجْرِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. By the dawn;

وَٱلْفَجْرِ ١

2. By the ten nights (i.e. the first ten days of the month of Dhul-Hijja)[2],

وَلَيَالٍ عَشْرٍ ٢

3. And by the even and the odd (of all the creations of Allâh).[3]

وَٱلشَّفْعِ وَٱلْوَتْرِ ٣

4. And by the night when it departs.

وَٱلَّيْلِ إِذَا يَسْرِ ٤

5. There is indeed in them (the above oaths) sufficient proofs for men of

هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ٥

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[1] (V.88:23) See footnote of (V.8:39).

[2] (V.89:2) Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah)." Then some Companions of the Prophet صلى الله عليه وسلم said, "Not even *Jihâd*?" He replied, "Not even *Jihâd*, except that of a man who does it by putting himself and his property in danger (for Allâh's sake) and does not return with any of those things." (*Sahih Al-Bukhari*, Vol. 2, *Hadith* No.86).

[3] (V.89:3) "Even" and "Odd" is interpreted differently by different religious scholars. Some say: Even is the Day of Slaughtering of the Sacrifices, i.e. 10th of Dhul-Hijjah, and Odd is the Day of 'Arafah (*Hajj*), i.e. 9th of Dhul-Hîjjah. Others say: Even is all the creatures and Odd is Allâh. Some say it is the compulsory congregational prayer, i.e. *Maghrib* is *Witr*, and the other four prayers are *Shaf'*.

understanding (and that, they should avoid all kinds of sins and disbeliefs)!

6. Saw you (O Muhammad صلى الله عليه وسلم) not how your Lord dealt with ‘Âd (people)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦

7. Of *Iram* (who were very tall) like (lofty) pillars,

إِرَمَ ذَاتِ ٱلْعِمَادِ ٧

8. The like of which were not created in the land?

ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَٰدِ ٨

9. And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)?[1]

وَثَمُودَ ٱلَّذِينَ جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ ٩

10. And (with) Fir‘aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?

وَفِرْعَوْنَ ذِى ٱلْأَوْتَادِ ١٠

11. Who did transgress beyond bounds in the lands (in the disobedience of Allâh).

ٱلَّذِينَ طَغَوْا۟ فِى ٱلْبِلَٰدِ ١١

12. And made therein much mischief.

فَأَكْثَرُوا۟ فِيهَا ٱلْفَسَادَ ١٢

13. So your Lord poured on them different kinds of severe torment.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ١٣

14. Verily, your Lord is Ever Watchful (over them).

إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ١٤

15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): “My Lord has honoured me.”

فَأَمَّا ٱلْإِنسَٰنُ إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ فَأَكْرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّىٓ أَكْرَمَنِ ١٥

16. But when He tries him by straitening his means of life, he says: “My Lord has humiliated me!”

وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ فَيَقُولُ رَبِّىٓ أَهَٰنَنِ ١٦

17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!

كَلَّا ۖ بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ ١٧

18. And urge not one another on the feeding of *Al-Miskîn* (the poor)!

وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ١٨

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[1] (V.89:9) “And you hew out in the mountains, houses with great skill.” [The Qur’ân, Verse 26:149]

19. And you devour the inheritance all with greed.

وَتَأْكُلُونَ ٱلتُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾

20. And you love wealth with much love.

وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

21. Nay! When the earth is ground to powder.

كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

22. And your Lord comes with the angels in rows.

وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

وَجِاْىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَٰنُ
وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ﴿٢٣﴾

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"

يَقُولُ يَٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى ﴿٢٤﴾

25. So on that Day none will punish as He will punish.

فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ﴿٢٥﴾

26. And none will bind (the wicked, disbelievers and polytheists) as He will bind.

وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ﴿٢٦﴾

27. (It will be said to the pious believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!

يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ﴿٢٧﴾

28. "Come back to your Lord well-pleased (yourself) and well-pleasing (unto Him)!

ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

29. "Enter you then among My (honoured) slaves,

فَٱدْخُلِى فِى عِبَٰدِى ﴿٢٩﴾

30. "And enter you My Paradise!"

وَٱدْخُلِى جَنَّتِى ﴿٣٠﴾

Sûrat Al-Balad
(The City) XC

سُورَةُ البَلَدِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. I swear by this city (Makkah);

لَآ أُقْسِمُ بِهَٰذَا ٱلْبَلَدِ ﴿١﴾

2. And you are free (from sin, and to punish the enemies of Islâm on the Day of the

وَأَنتَ حِلٌّۢ بِهَٰذَا ٱلْبَلَدِ ﴿٢﴾

conquest) in this city (Makkah)[1].

3. And by the begetter (i.e. Adam عليه السلام) and that which he begot (i.e. his progeny).

وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾

4. Verily, We have created man in toil.

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِى كَبَدٍ ﴿٤﴾

5. Does he think that none can overcome him?

أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾

6. He says (boastfully): “I have wasted wealth in abundance!”

يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ﴿٦﴾

7. Does he think that none sees him?

أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ ﴿٧﴾

8. Have We not made for him two eyes,

أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ ﴿٨﴾

9. And a tongue and two lips?

وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾

10. And shown him the two ways (good and evil)?

وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ ﴿١٠﴾

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).

فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ﴿١١﴾

12. And what will make you know the path that is steep?

وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ﴿١٢﴾

13. (It is) freeing a neck (slave) [2]

فَكُّ رَقَبَةٍ ﴿١٣﴾

14. Or giving food in a day of hunger (famine),

أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ﴿١٤﴾

15. To an orphan near of kin.

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

16. Or to a *Miskîn* (poor) cleaving to dust (out of misery).

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance

ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ وَتَوَاصَوْا۟ بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ ﴿١٧﴾

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[1] (V.90:2)

a) Narrated Ibn ‘Abbâs رضي الله عنهما : On the day of the conquest of Makkah, Allâh’s Messenger صلى الله عليه وسلم said, “Allâh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly.”(*Sahih Al-Bukhari*, Vol. 2, *Hadith* No. 657)

b) See the footnote of (V.2:191)

[2] (V.90:13) Narrated Abu Hurairah رضي الله عنه : The Prophet صلى الله عليه وسلم said: “Whoever frees a Muslim slave, Allâh will save all the parts of his body from the (Hell) Fire, as he has freed the body-parts of the slave.” (*Sahih Al-Bukhari,* Vol.3, *Hadith* No.693)

and patience, and (also) recommended one another to pity and compassion.

18. They are those on the Right Hand (i.e. the dwellers of Paradise),

أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡمَيۡمَنَةِ ١٨

19. But those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).

وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا هُمۡ أَصۡحَٰبُ ٱلۡمَشۡـَٔمَةِ ١٩

20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet.[1]

عَلَيۡهِمۡ نَارٞ مُّؤۡصَدَةُۢ ٢٠

Sûrat Ash-Shams (The Sun) XCI

سُورَةُ الشَّمۡسِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

1. By the sun and its brightness.

وَٱلشَّمۡسِ وَضُحَىٰهَا ١

2. By the moon as it follows it (the sun).

وَٱلۡقَمَرِ إِذَا تَلَىٰهَا ٢

3. By the day as it shows up (the sun's) brightness.

وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ٣

4. By the night as it conceals it (the sun).

وَٱلَّيۡلِ إِذَا يَغۡشَىٰهَا ٤

5. By the heaven and Him Who built it.

وَٱلسَّمَآءِ وَمَا بَنَىٰهَا ٥

6. By the earth and Him Who spread it.

وَٱلۡأَرۡضِ وَمَا طَحَىٰهَا ٦

7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion;

وَنَفۡسٖ وَمَا سَوَّىٰهَا ٧

8. Then He showed him what is wrong for him and what is right for him.

فَأَلۡهَمَهَا فُجُورَهَا وَتَقۡوَىٰهَا ٨

9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of

قَدۡ أَفۡلَحَ مَن زَكَّىٰهَا ٩

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[1] (V.90:20) "Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not.**" [The Qur'ân, Verse 21:100]

**Ibn Mas'ûd رضي الله عنه recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tabût* (Box) of Fire, so that he will not see anyone punished in the Hell-fire except he himself." Then Ibn Mas'ûd recited this Verse (V.21:100). [*Tafsîr Ibn Kathir*, *Tabarî* and *Qurtubî*].

Islâmic Monotheism and by doing righteous good deeds).

10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic Monotheism or by following polytheism or by doing every kind of evil wicked deeds).

وَقَدْ خَابَ مَن دَسَّىٰهَا ﴿١٠﴾

11. Thamûd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islâmic Monotheism, and by following polytheism, and by committing every kind of sin).

كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ﴿١١﴾

12. When the most wicked man among them went forth (to kill the she-camel).

إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ﴿١٢﴾

13. But the Messenger of Allâh [Sâlih عليه السلام] said to them: "Be cautious! (Fear the evil end). That is the she-camel of Allâh! (Do not harm it) and bar it not from having its drink!"

فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا ﴿١٣﴾

14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ
عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ﴿١٤﴾

15. And He (Allâh) feared not the consequences thereof.

وَلَا يَخَافُ عُقْبَٰهَا ﴿١٥﴾

Sûrat Al-Lail
(The Night) XCII

سُورَةُ اللَّيْلِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. By the night as it envelops.

وَٱلَّيْلِ إِذَا يَغْشَىٰ ﴿١﴾

2. By the day as it appears in brightness.

وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ﴿٢﴾

3. By Him Who created male and female.

وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣﴾

4. Certainly, your efforts and deeds are diverse (different in aims and purposes);

إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾

5. As for him who gives (in charity) and keeps his duty to Allâh and fears Him,

فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ﴿٥﴾

6. And believes in *Al-Husnâ.*[1]	وَصَدَّقَ بِٱلْحُسْنَىٰ ﴿٦﴾
7. We will make smooth for him the path of ease (goodness).	فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ﴿٧﴾
8. But he who is greedy miser and thinks himself self-sufficient.[2]	وَأَمَّا مَنۢ بَخِلَ وَٱسْتَغْنَىٰ ﴿٨﴾
9. And belies *Al-Husnâ* (See the footnote of the Verse No. 6).	وَكَذَّبَ بِٱلْحُسْنَىٰ ﴿٩﴾
10. We will make smooth for him the path for evil.	فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ﴿١٠﴾
11. And what will his wealth avail him when he goes down (in destruction)?	وَمَا يُغْنِى عَنْهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ ﴿١١﴾
12. Truly! On Us is (to give) guidance.	إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾
13. And truly, unto Us (belong) the last (Hereafter) and the first (this world).	وَإِنَّ لَنَا لَلْـَٔاخِرَةَ وَٱلْأُولَىٰ ﴿١٣﴾
14. Therefore I have warned you of a blazing Fire (Hell).	فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ﴿١٤﴾
15. None shall enter it save the most wretched.	لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ﴿١٥﴾
16. Who denies and turns away.	ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ﴿١٦﴾
17. And *Al-Muttaqûn* (the pious — See V.2:2) will be far removed from it (Hell).	وَسَيُجَنَّبُهَا ٱلْأَتْقَى ﴿١٧﴾
18. He who spends his wealth for increase in self-purification,	ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ ﴿١٨﴾

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[1] (V.92:6)

(A) *Al-Husnâ*: The Best (i.e. either *Lâ ilâha illallâh:* none has the right to be worshipped but Allâh) or a reward from Allâh (i.e. Allâh will compensate him for what he will spend in Allâh's Way or bless him with Paradise).

(B) See the footnote of (V.4:37).

[2] (V.92:8) Narrated 'Alî رضى الله عنه: We were in the company of the Prophet صلى الله عليه وسلم and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allâh's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet صلى الله عليه وسلم recited: "As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in *Al-Husnâ*. We will make smooth for him the path of ease ..." (V.92: 5-10) (*Sahih Al-Bukhari*, Vol.6, *Hadith* No.472).

19. And who has (in mind) no favour from anyone to be paid back,

وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ ١٩

20. Except to seek the Countenance of his Lord, the Most High.

إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ٢٠

21. He surely will be pleased (when he enters Paradise).

وَلَسَوْفَ يَرْضَىٰ ٢١

Sûrat Ad-Duha (The Forenoon - "After Sunrise") XCIII

سُورَةُ الضُّحَىٰ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. By the forenoon (after sunrise).[1]

وَٱلضُّحَىٰ ١

2. By the night when it darkens (and stand still).

وَٱلَّيْلِ إِذَا سَجَىٰ ٢

3. Your Lord (O Muhammad صلى الله عليه وسلم) has neither forsaken you nor hates you.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣

4. And indeed the Hereafter is better for you than the present (life of this world).

وَلَلْءَاخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ٤

5. And verily, your Lord will give you (all good) so that you shall be well-pleased.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰٓ ٥

6. Did He not find you (O Muhammad صلى الله عليه وسلم) an orphan and gave you a refuge?

أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ٦

7. And He found you unaware (of the Qur'ân, its laws and Prophethood) and guided you?

وَوَجَدَكَ ضَآلًّا فَهَدَىٰ ٧

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[1] (V.93:1)

a) Narrated Ibn Abî Lailâ: Only Umm Hânî told us that she had seen the Prophet صلى الله عليه وسلم offering the *Duha* (Forenoon prayer). She said."On the day of the conquest of Makkah, the Prophet صلى الله عليه وسلم took a bath in my house and offered eight *Raka'ât*. I never saw him praying such a light prayer but he performed perfect prostrations and bowings". (*Sahih Al-Bukhari*, Vol.2, *Hadith* No.207A).

b) Narrated Abu Hurairah رضي الله عنه: My friend (the Prophet) advised me to observe three things:
(1) to fast three days a month;
(2) to pray two *Raka'ât* of *Duha* prayer (Forenoon prayer); and
(3) to pray *Witr* before sleeping.
(*Sahih Al-Bukhari*, Vol.3, *Hadith* No.202).

8. And He found you poor and made you rich (self-sufficient with self-contentment)?

وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ﴿٨﴾

9. Therefore, treat not the orphan with oppression.

فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾

10. And repulse not the beggar.

وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ﴿١٠﴾

11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

Sûrat Ash-Sharh
(The Opening Forth) XCIV

سُورَةُ الشَّرْحِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. Have We not opened your breast for you (O Muhammad صلى ا لله عليه وسلم)?

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾

2. And removed from you your burden.

وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾

3. Which weighed down your back?

ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ ﴿٣﴾

4. And have We not raised high your fame?

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

5. Verily, along with every hardship is relief,

فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٥﴾

6. Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).

إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ﴿٦﴾

7. So when you have finished (your occupation), devote yourself for Allâh's worship.

فَإِذَا فَرَغْتَ فَٱنصَبْ ﴿٧﴾

8. And to your Lord (Alone) turn (all your) intentions and hopes.

وَإِلَىٰ رَبِّكَ فَٱرْغَب ﴿٨﴾

Sûrat At-Tîn
(The Fig) XCV

سُورَةُ التِّينِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. By the fig, and the olive.

وَٱلتِّينِ وَٱلزَّيْتُونِ ﴿١﴾

2. By Mount Sinai.

وَطُورِ سِينِينَ ﴿٢﴾

3. By this city of security (Makkah).[1]

وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ٣

4. Verily, We created man in the best stature (mould).

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ٤

5. Then We reduced him to the lowest of the low.

ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ٥

6. Save those who believe (in Islâmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise).

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ٦

7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)?

فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ ٧

8.Is not Allâh the Best of judges?

أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ ٨

Sûrat Al-‘Alaq
(The Clot) XCVI

سُورَةُ العَلَق

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. Read! In the Name of your Lord Who has created (all that exists).

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ١

2. He has created man from a clot (a piece of thick coagulated blood).

خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ٢

3. Read! And your Lord is the Most Generous.

ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ٣

4. Who has taught (the writing) by the pen.

ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ٤

5. He has taught man that which he knew not.

عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ٥

6. Nay! Verily, man does transgress (in disbelief and evil deed).

كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ٦

7. Because he considers himself self-sufficient.

أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ٧

8. Surely, unto your Lord is the return.

إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ٨

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[1] (V.95:3) See footnote of (V.2:191).

9. Have you (O Muhammad صلى الله عليه وسلم) seen him (i.e. Abû Jahl) who prevents	أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ٩
10. A slave (Muhammad صلى الله عليه وسلم) when he prays?	عَبْدًا إِذَا صَلَّىٰٓ ١٠
11. Tell me if he (Muhammad صلى الله عليه وسلم) is on the guidance (of Allâh)	أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ١١
12. Or enjoins piety!	أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ١٢
13. Tell me if he (Abû Jahl) denies (the truth, i.e. this Qur'ân) and turns away!	أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ١٣
14. Knows he not that Allâh does see (what he does)?	أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ١٤
15. Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock —	كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ١٥
16. A lying, sinful forelock!	نَاصِيَةٍ كَـٰذِبَةٍ خَاطِئَةٍ ١٦
17. Then let him call upon his council (of helpers).	فَلْيَدْعُ نَادِيَهُۥ ١٧
18. We will call out the guards of Hell (to deal with him)!	سَنَدْعُ ٱلزَّبَانِيَةَ ١٨
19. Nay! (O Muhammad صلى الله عليه وسلم)! Do not obey him (Abû Jahl). Fall prostrate and draw near to Allâh!	كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ١٩

Sûrat Al-Qadr
(The Night of Decree) XCVII

سُورَةُ القَدْرِ

In the Name of Allâh *the Most Gracious, the Most Merciful*	بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ
1. Verily, We have sent it (this Qur'ân) down in the night of *Al-Qadr* (Decree).[1]	إِنَّآ أَنزَلْنَـٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ١
2. And what will make you know what the night of *Al-Qadr* (Decree) is?	وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ٢

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[1] (V.97:1)"Therein (that night) is decreed every matter of ordainments." [The Qur'ân, (Verse 44:4)]**

** i.e., the matters of deaths, births, provisions, calamities for the whole (coming) year as decreed by Allâh.

3. The night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

4. Therein descend the angels and the *Rûh* [Jibrîl (Gabrîl)] by Allâh's Permission with all Decrees,

تَنَزَّلُ الْمَلَٰٓئِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم
مِّن كُلِّ أَمْرٍ ﴿٤﴾

5. (All that night), there is Peace (and Goodness from Allâh to His believing slaves) until the appearance of dawn.[1]

سَلَٰمٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

Sûrat Al-Bayyinah
(The Clear Evidence) XCVIII

سُورَةُ البَيِّنَة

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn,*[2] were not going to leave (their disbelief) until there came to them clear evidence.

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَٰبِ وَالْمُشْرِكِينَ
مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾

2. A Messenger (Muhammad صلى الله عليه وسلم) from Allâh, reciting (the Qur'ân) purified pages [purified from *Al-Bâtil* (falsehood)].

رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ﴿٢﴾

3. Wherein are correct and straight laws from Allâh.

فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾

4. And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet Muhammad صلى الله عليه وسلم and whatever was revealed to him).

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَٰبَ إِلَّا مِنۢ بَعْدِ
مَا جَآءَتْهُمُ الْبَيِّنَةُ ﴿٤﴾

5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salât*

وَمَآ أُمِرُوٓا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَآءَ
وَيُقِيمُوا الصَّلَوٰةَ وَيُؤْتُوا الزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ
الْقَيِّمَةِ ﴿٥﴾

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[1] (V.97:5) Narrated 'Âishah رضى الله عنها: Allâh's Messenger صلى الله عليه وسلم said, "Search for the Night of *Qadr* in the odd nights of the last ten nights of Ramadan." (*Sahih Al-Bukhari,* Vol 3, *Hadith* No.234).

[2] (98:1) *Al-Mushrikûn:* polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and His Messenger Muhammad صلى الله عليه وسلم.

(*Iqâmat-as-Salât*) and give *Zakât*, and that is the right religion.

6. Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn* will abide in the Fire of Hell. They are the worst of creatures.[1]

إِنَّ ٱلَّذِينَ كَفَرُواْ مِنۡ أَهۡلِ ٱلۡكِتَٰبِ وَٱلۡمُشۡرِكِينَ
فِي نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآۚ أُوْلَٰٓئِكَ هُمۡ شَرُّ ٱلۡبَرِيَّةِ ٦

7. Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad صلى الله عليه وسلم including all obligations ordered by Islâm] and do righteous good deeds, they are the best of creatures.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ
هُمۡ خَيۡرُ ٱلۡبَرِيَّةِ ٧

8. Their reward with their Lord is *'Adn* (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.

جَزَآؤُهُمۡ عِندَ رَبِّهِمۡ جَنَّٰتُ عَدۡنٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ
ذَٰلِكَ لِمَنۡ خَشِيَ رَبَّهُۥ ٨

Sûrat Az-Zalzalah (The Earthquake) XCIX

سُورَةُ الزَّلْزَلَة

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

1. When the earth is shaken with its (final) earthquake.

إِذَا زُلۡزِلَتِ ٱلۡأَرۡضُ زِلۡزَالَهَا ١

2. And when the earth throws out its burdens.

وَأَخۡرَجَتِ ٱلۡأَرۡضُ أَثۡقَالَهَا ٢

3. And man will say: "What is the matter with it?"

وَقَالَ ٱلۡإِنسَٰنُ مَا لَهَا ٣

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[1] (V.98:6) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism) but he will be from the dwellers of the (Hell) Fire." (*Sahih Muslim*, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

4. That Day it will declare its information (about all that happened over it of good or evil).

5. Because your Lord will inspire it.

6. That Day mankind will proceed in scattered groups that they may be shown their deeds.[1]

7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it.

8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْا۟ أَعْمَٰلَهُمْ ﴿٦﴾

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ﴿٧﴾

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ﴿٨﴾

Sûrat Al-‘Âdiyât
(Those That Run) C

سُورَةُ العَادِيَات

In the Name of Allâh the Most Gracious, the Most Merciful.

1. By the (steeds) that run, with panting.

2. Striking sparks of fire (by their hooves).

3. And scouring to the raid at dawn.

4. And raise the dust in clouds the while.

5. And penetrating forthwith as one into the midst (of the foe).

6. Verily, man (disbeliever) is ungrateful to his Lord.

7. And to that he bears witness (by his deeds).

8. And verily, he is violent in the love of wealth.

9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْعَٰدِيَٰتِ ضَبْحًا ﴿١﴾

فَٱلْمُورِيَٰتِ قَدْحًا ﴿٢﴾

فَٱلْمُغِيرَٰتِ صُبْحًا ﴿٣﴾

فَأَثَرْنَ بِهِۦ نَقْعًا ﴿٤﴾

فَوَسَطْنَ بِهِۦ جَمْعًا ﴿٥﴾

إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ ﴿٦﴾

وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ﴿٨﴾

۞ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ ﴿٩﴾

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[1] (V.99:6) See footnote of (V.11:18).

10. And that which is in the breasts (of men) is made known?	وَحُصِّلَ مَا فِى ٱلصُّدُورِ ١٠
11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).	إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌۢ ١١

Sûrat Al-Qâri‘ah
(The Striking Hour) CI

سُورَةُ ٱلْقَارِعَةِ

In the Name of Allâh *the Most Gracious, the Most Merciful.*	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
1. *Al-Qâri‘ah* (the striking Hour i.e. the Day of Resurrection).	ٱلْقَارِعَةُ ١
2. What is the striking (Hour)?	مَا ٱلْقَارِعَةُ ٢
3. And what will make you know what the striking (Hour) is?	وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ ٣
4. It is a Day whereon mankind will be like moths scattered about.	يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ٤
5. And the mountains will be like carded wool.	وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ٥
6. Then as for him whose balance (of good deeds) will be heavy,[1]	فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ٦
7. He will live a pleasant life (in Paradise).	فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ٧
8. But as for him whose balance (of good deeds) will be light,	وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ٨
9. He will have his home in *Hâwiyah* (pit, i.e. Hell).	فَأُمُّهُۥ هَاوِيَةٌ ٩
10. And what will make you know what it is?	وَمَآ أَدْرَىٰكَ مَا هِيَهْ ١٠
11. (It is) a fiercely blazing Fire!	نَارٌ حَامِيَةٌۢ ١١

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[1] (V.101:6) See footnote of (V.7:8).

Sûrat At-Takâthur (The piling Up — The Emulous Desire) CII

سُورَةُ التَّكَاثُرِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. The mutual rivalry (for piling up of worldly things) diverts you,

2. Until you visit the graves (i.e. till you die).

3. Nay! You shall come to know!

4. Again nay! You shall come to know!

5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things).

6. Verily, You shall see the blazing Fire (Hell)!

7. And again, you shall see it with certainty of sight!

8. Then on that Day you shall be asked about the delights[1] (you indulged in, in this world)!

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ١

حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ٢

كَلَّا سَوْفَ تَعْلَمُونَ ٣

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ ٱلْيَقِينِ ٥

لَتَرَوُنَّ ٱلْجَحِيمَ ٦

ثُمَّ لَتَرَوُنَّهَا عَيْنَ ٱلْيَقِينِ ٧

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ٨

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[1] (V.102:8) Narrated Abu Hurairah رضي الله عنه: Once during a day or a night Allâh's Messenger صلى الله عليه وسلم came out and found Abu Bakr and 'Umar رضي الله عنهما, he said: "What has brought you out of your homes at this hour?" They replied: "Hunger, O Allâh's Messenger." He said: "By Him (Allâh) in Whose Hand my soul is, I too have come out for the same reason for which you have come out". Then he صلى الله عليه وسلم said to them (both): "Come along!"And he went along with them to a man from the *Ansâr* but they did not find him in his house. The wife of that man saw the Prophet صلى الله عليه وسلم and said: "You are welcome." Allâh's Messenger صلى الله عليه وسلم asked her (saying): "Where is so-and-so?" She replied: "He has gone to fetch some water for us." In the mean time the *Ansarî* man came, saw Allâh's Messenger صلى الله عليه وسلم with his two Companions and said: "All the praise and thanks be to Allâh: today there is none superior to me as regards guests." Then he went and brought a part of a bunch of date-fruit, having dates, some still green, some ripe and some fully ripe and requested them to eat from it. He then took his knife (to slaughter for them a sheep). Allâh's Messenger صلى الله عليه وسلم said to him: "Beware! Do not slaughter a milch sheep". So he slaughtered a sheep (prepared the meals from its meat). They ate from that sheep and that bunch of dates and drank water. After they had finished eating and drinking to their fill, Allâh's Messenger صلى الله عليه وسلم said to Abu Bakr and 'Umar رضي الله عنهما: "By Him in Whose Hand my soul is, you will be asked about this treat on the Day of Resurrection. He (Allâh) brought you out of your homes with hunger and you are not returning to your homes till you have been blessed with this treat." (*Sahih Muslim*, Vol.6, The Book of Drinks, Chapter 20, Pages 116,117).

Sûrat Al-‘Asr
(The Time) CIII

سُورَةُ العَصْر

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. By *Al-‘Asr* (the time).

2. Verily, man is in loss,

3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (*Al-Ma‘rûf*) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or *Jihâd*).

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَٱلۡعَصۡرِ ١

إِنَّ ٱلۡإِنسَٰنَ لَفِي خُسۡرٍ ٢

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ
بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ٣

Sûrat Al-Humazah
(The Slanderer) CIV

سُورَةُ الهُمَزَة

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Woe to every slanderer and backbiter.[1]

2. Who has gathered wealth and counted it.

3. He thinks that his wealth will make him last forever!

4. Nay! Verily, he will be thrown into the crushing Fire.

5. And what will make you know what the crushing Fire is?

6. The fire of Allâh kindled,

7. Which leaps up over the hearts,

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

وَيۡلٞ لِّكُلِّ هُمَزَةٖ لُّمَزَةٍ ١

ٱلَّذِي جَمَعَ مَالٗا وَعَدَّدَهُۥ ٢

يَحۡسَبُ أَنَّ مَالَهُۥٓ أَخۡلَدَهُۥ ٣

كَلَّاۖ لَيُنۢبَذَنَّ فِي ٱلۡحُطَمَةِ ٤

وَمَآ أَدۡرَىٰكَ مَا ٱلۡحُطَمَةُ ٥

نَارُ ٱللَّهِ ٱلۡمُوقَدَةُ ٦

ٱلَّتِي تَطَّلِعُ عَلَى ٱلۡأَفۡـِٔدَةِ ٧

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[1] (V.104:1) See the footnotes A, B, C, of (V.49:12).

8. Verily, it shall be closed upon them,

إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ٨

9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

فِي عَمَدٍ مُّمَدَّدَةٍ ٩

Sûrat Al-Fîl
(The Elephant) CV

سُورَةُ الفِيلِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. Have you (O Muhammad صلى الله عليه وسلم) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the *Ka'bah* at Makkah].

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ١

2. Did He not make their plot go astray?

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ٢

3. And He sent against them birds, in flocks,

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ٣

4. Striking them with stones of *Sijjîl* (baked clay).

تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ٤

5. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).[1]

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ٥

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[1] (V.105:5) The story of the army of the Elephants (the Qur'ân 105:1-5). This incident happened during the period of the birth-year of Prophet Muhammad صلى الله عليه وسلم. Abrahah Al-Ashram was the governor of Yemen on behalf of the king of Ethiopia (as Yemen was a part of the Ethiopian kingdom). He (Abrahah) thought to build a house (like the *Ka'bah* at Makkah) in San'a (the capital of Yemen) and call the Arabs to perform the pilgrimage there in San'a instead of the *Ka'bah* (*Al-Bait Al-Harâm*) in Makkah, with the intention of diverting the trade and benefits from Makkah to Yemen. He presented his idea to the king of Ethiopia who agreed to his idea. So the house (church) was built and he named it *Al-Qullais*; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved his nature (stools and urine) in it, soiled its walls and went away. When Abrahah Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the *Ka'bah*. He had in that army thirteen elephants and amongst them was an elephant called Mahmûd which was the biggest of them. So that army proceeded and none amongst the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abrahah Al-Ashram and the chief of Makkah (Abdul Muttalib bin Hâshim, the grandfather of the Prophet صلى الله عليه وسلم), and it was concluded that Abrahah would restore the camels of Abdul Muttalib which he had taken away, and then he (Abrahah Al-Ashram) would decide himself as regards the *Ka'bah*. Abdul Muttalib ordered the men of Makkah to evacuate the city and go to the top of the mountains along with their wives and children in case some harm should come to them from the invading oppressors. Then that army moved towards Makkah till

Sûrat Quraish
(Quraish) CVI

سُورَةُ قُرَيْشٍ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. (It is a great Grace and Protection from Allâh) for the taming of the Quraish,

لِإِيلَٰفِ قُرَيْشٍ (١)

2. (And with all those Allâh's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear),

إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ (٢)

3. So let them worship (Allâh) the Lord of this House (the *Ka'bah* in Makkah),

فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ (٣)

4. (He) Who has fed them against hunger, and has made them safe from fear.

ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ (٤)

Sûrat Al-Mâ'ûn
(The Small Kindnesses) CVII

سُورَةُ الْمَاعُونِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. Have you seen him who denies the Recompense?

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ (١)

2. That is he who repulses the orphan (harshly),[1]

فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ (٢)

3. And urges not on the feeding of *Al-Miskîn* (the poor),[2]

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ (٣)

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they reached valley Muhassir. While the army was marching towards Makkah, in the middle of the valley, suddenly it was overtaken by flocks of birds, flocks after flocks, air-raiding that army with small stones slightly bigger than a lentil seed. There never fell a stone on a soldier except it dissolved his flesh and burst it into pieces. So they perished with a total destruction. Abrahah Al-Ashram fled away while his flesh was bursting into pieces till he died on the way (back to Yemen). Such was the victory bestowed by Allâh, (the All-Majestic, All-Powerful) to the people of Makkah and such was the protection provided by Him for His House (*Ka'bah* in Makkah). (See *Tafsîr Ibn Kathir, Sûrah Al-Fîl*).

[1] (V.107:2) Narrated Sahl bin Sa'd رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together. (*Sahih Al-Bukhari*, Vol.8, *Hadith* No.34).

[2] (V.107:3) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The one who looks after a widow or a poor person is like a *Mujâhid* (fighter) who fights for Allâh's

4. So woe unto those performers of *Salât* (prayers) (hypocrites),

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾

5. Those who delay their *Salât* (prayer from their stated fixed times).

ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

6. Those who do good deeds only to be seen (of men),

ٱلَّذِينَ هُمْ يُرَآءُونَ ﴿٦﴾

7. And prevent *Al-Mâ'ûn* (small kindnesses like salt, sugar, water).

وَيَمْنَعُونَ ٱلْمَاعُونَ ﴿٧﴾

Sûrat Al-Kauthar
(A River in Paradise) CVIII

سُورَةُ الكَوثَر

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. Verily, We have granted you (O Muhammad صلى الله عليه وسلم) *Al-Kauthar* (a river in Paradise).[1]

إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ﴿١﴾

2. Therefore turn in prayer to your Lord and sacrifice (to Him only).

فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾

3. For he who hates you (O Muhammad صلى الله عليه وسلم), he will be cut off (from posterity and every good thing in this world and in the Hereafter).[2]

إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ﴿٣﴾

Sûrat Al-Kâfirûn
(The Disbelievers) CIX

سُورَةُ الكَافِرُونَ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. Say: (O Muhammad صلى الله عليه وسلم to these *Mushrikûn* and *Kafirûn*): "O *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness, in His

قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ﴿١﴾

Cause, or like him who performs prayers all the night and fasts all the day." (*Sahih Al-Bukhari*, Vol.7, *Hadith* No.265).

[1] (V.108:1) Narrated Anas رضي الله عنه: When the Prophet صلى الله عليه وسلم was made to ascend to the heavens. He صلى الله عليه وسلم said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrîl (Gabriel), 'What is this (river)?' He replied, 'This is the *Kauthar*.' " (*Sahih Al-Bukhari*, Vol.6, *Hadith* No. 488).

[2] (V.108:3) Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, "None of you will have Faith till he loves me more than his father, his children and all mankind. (*Sahih Al-Bukhari*, Vol.1, *Hadith* No.14).

Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*.)!

2. "I worship not that which you worship,

لَآ أَعْبُدُ مَا تَعْبُدُونَ ۝٢

3. "Nor will you worship that which I worship.

وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝٣

4. "And I shall not worship that which you are worshipping.

وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ۝٤

5. "Nor will you worship that which I worship.

وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝٥

6. "To you be your religion, and to me my religion (Islâmic Monotheism)."

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝٦

Sûrat An-Nasr
(The Help) CX

سُورَةُ النَّصْرِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. When there comes the Help of Allâh (to you, O Muhammad صلى الله عليه وسلم against your enemies) and the conquest (of Makkah).

إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١

2. And you see that the people enter Allâh's religion (Islâm) in crowds.

وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ۝٢

3. So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا ۝٣

Sûrat Al-Masad
(The Palm Fibre) CXI

سُورَةُ المَسَدِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he![1]

تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ۝١

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[1] (V.111:1) Narrated Ibn 'Abbâs رضي الله عنهما: "When the Verse, 'And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred.' (V.26:214) was revealed, Allâh's Messenger صلى الله عليه وسلم went out, and when he had ascended As-Safâ mountain, he shouted, '*Yâ Sabâhâh!*'* The people said, 'What is that?' Then they gathered around him, whereupon he said, 'Do you see? If I inform you that cavalrymen are proceeding up the side of this

2. His wealth and his children will not benefit him!

مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ وَمَا كَسَبَ ٢

3. He will be burnt in a Fire of blazing flames!

سَيَصۡلَىٰ نَارٗا ذَاتَ لَهَبٖ ٣

4. And his wife, too, who carries wood (thorns of *Sa'dân* which she used to put on the way of the Prophet صلى الله عليه وسلم, or use to slander him).[1]

وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ ٤

5. In her neck is a twisted rope of *Masad* (palm fibre).[2]

فِي جِيدِهَا حَبۡلٞ مِّن مَّسَدِۭ ٥

Sûrat Al-Ikhlâs or At-Tauhîd (The Purity) CXII

سُورَةُ الإخلاص

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

1. Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.[3]

قُلۡ هُوَ ٱللَّهُ أَحَدٌ ١

2. "*Allâh-us-Samad* (السيد الذى يصمد اليه فى الحاجات) [Allah the Self-Sufficient Master,

ٱللَّهُ ٱلصَّمَدُ ٢

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mountain, will you believe me?' They said, 'We have never heard you telling a lie.' Then he said, 'I am a plain warner to you of a coming severe punishment.' Abu Lahab said, 'May you perish! You gathered us only for this reason?' Then Abu Lahab went away. So [*Sûrat Al-Masad]* 'Perish the hands of Abu Lahab!' was revealed. (V.111:1). (*Sahih Al-Bukhari*, Vol. 6, *Hadith* No. 495).

* "*Yâ Sabâhâh!*" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

[1] (V.111:4) 'And his wife too, who carries wood.' Mujâhid said, 'Carries the wood' means that she used to slander (the Prophet صلى الله عليه وسلم) and goes about with calumnies.

[2] (V.111:5) "In her neck is a twisted rope of palm fibre, [i.e. the chain which is in the Fire (of Hell)]." (*Sahih Al-Bukhari,* Vol.6, Chapter 356, Page 469).

[Imâm Qurtubî says in the *Tafsîr* of the (V.17:45)]:

Narrated Sa'îd bin Jubâir رضي الله عنه: "When *Sûrah* No.111 *Al-Masad* was revealed, the wife of Abu Lahab came looking out for the Prophet صلى الله عليه وسلم while Abu Bakr رضي الله عنه was sitting beside him. Abu Bakr said to the Prophet صلى الله عليه وسلم: 'I wish if you get aside (or go away) as she is coming, to us, she may harm you'. The Prophet said: 'There will be a screen set between me and her'. So she did not see him صلى الله عليه وسلم. She said to Abu Bakr: 'Your companion is saying poetry against me.' Abu Bakr said: 'By Allâh he does not say poetry.' She said: 'Do you believe that'. Then she left. Abu Bakr said, 'O Allâh's Messenger! She did not see you'. The Prophet صلى الله عليه وسلم said: 'An angel was screening me from her.' " [This Hadith is quoted in *Masnad Abû ya'lâ*]

It is said that if the Verse [(17:45) The Qur'ân] is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows best). (*Tafsîr Al-Qurtubî*, Vol.10, Page 269).

[3] (V:112:1) See *Tauhîd* in the Glossary (Appendix).

Whom all creatures need, (He neither eats nor drinks)].

3. "He begets not, nor was He begotten.[1]

لَمْ يَلِدْ وَلَمْ يُولَدْ ٣

4. "And there is none co-equal or comparable unto Him."

وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ٤

Sûrat Al-Falaq
(The Daybreak) CXIII

سُورَةُ الفَلَقِ

In the Name of Allâh
the Most Gracious, the Most Merciful.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

1. Say: "I seek refuge with (Allâh), the Lord of the daybreak,

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ١

2. "From the evil of what He has created,

مِن شَرِّ مَا خَلَقَ ٢

3. "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),

وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣

4. "And from the evil of those who practise witchcraft when they blow in the knots,

وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ٤

5. "And from the evil of the envier when he envies."

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥

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[1] (V.112:3)

A) Narrated Mu'âdh bin Jabal رضي الله عنه: The Prophet صلى الله عليه وسلم said, "O Mu'âdh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "Not to punish them (if they did so)." [*Sahih Al-Bukhari,* Vol. 9, *Hadith* No. 470].

B) Narrated Abu Sa'îd Al-Khudrî رضي الله عنه: A man heard another man reciting: 'Say (O Muhammad): "He is Allâh, (the) One." (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet صلى الله عليه وسلم and informed him about that as if he considered that the recitation of that *Sûrah* by itself was not enough. Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my soul is, it is equal to one-third of the Qur'ân." [*Sahih Al-Bukhari,* Vol. 9, *Hadith* No. 471].

C) Narrated 'Âishah رضي الله عنها: The Prophet صلى الله عليه وسلم sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the *Sûrah* 112): 'Say (O Muhammad): "He is Allâh, (the) One."' (112:1). When they returned (from the battle), they mentioned that to the Prophet صلى الله عليه وسلم. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the Qualities of the Most Gracious and I love to recite it (in my prayer)." The Prophet صلى الله عليه وسلم said (to them). "Tell him that Allâh loves him." [*Sahih Al-Bukhari,* Vol. 9, *Hadith* No. 472].

Sûrat An-Nâs
(Mankind) CXIV

In the Name of Allâh
the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allâh) the Lord of mankind,[1]

2. "The King of mankind —[2]

3. "The *Ilâh* (God) of mankind,

4. "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh).[3]

5. "Who whispers in the breasts of mankind.

6. "Of jinn and men."

سُورَةُ النَّاسِ

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

قُلۡ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١

مَلِكِ ٱلنَّاسِ ٢

إِلَٰهِ ٱلنَّاسِ ٣

مِن شَرِّ ٱلۡوَسۡوَاسِ ٱلۡخَنَّاسِ ٤

ٱلَّذِي يُوَسۡوِسُ فِي صُدُورِ ٱلنَّاسِ ٥

مِنَ ٱلۡجِنَّةِ وَٱلنَّاسِ ٦

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[1] (V.114:1) Narrated'Âishah رضي الله عنها : whenever Allâh's Messenger صلى الله عليه وسلم went to bed, he used to recite Sûrat Al-Ikhlâs (112), Sûrat Al-Falaq (113) and Sûrat An-Nâs (114) and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. (*Sahih Al-Bukhari*, Vol. 7, *Hadith* No. 644).

[2] (V.114:2) The Statement of Allâh عز وجل: 'The King of mankind.'

Narrated Abu Hurairah رضي الله عنه : The Prophet صلى الله عليه وسلم said, "On the Day of Resurrection Allâh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King. Where are the kings of the earth?'" (*Sahih Al-Bukhari*, Vol. 9, *Hadith* No. 479).

[3] (V.114:4) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."* (*Sahih Al-Bukhari*, Vol. 8, *Hadith* No. 494).

* Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger صلى الله عليه وسلم lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

LIST OF PROSTRATION PLACES IN THE QUR'ÂN

It is a good practice to prostrate at the following places while reciting the Qur'ân.

No.	Part No.	Name of Sûrah	Sûrah No.	Verse No.
1.	9	Al-A'râf	7	206
2.	13	Ar-Ra'd	13	15
3.	14	An-Nahl	16	50
4.	15	Al-Isrâ'	17	100
5.	16	Maryam	19	58
6.	17	Al-Hajj	22	18
7.	17	Al-Hajj	22	77*
8.	19	Al-Furqân	25	60
9.	19	An-Naml	27	26
10.	21	As-Sajdah	32	15
11.	23	Sâd	38	24
12.	24	Fussilat	41	38
13.	27	An-Najm	53	62
14.	30	Al-Inshiqâq	84	21
15.	30	Al-'Alaq	96	19

*In all, fourteen places of prostration are agreed upon by all Muslim religious scholars and '*Ulama,* while Imâm Shâfi'î suggests prostration at this place also.

The following invocation is usually recited during the prostration:

Sajada wajhiya lilladhi khalaqahu wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabarak-Allahu Ahsan-ul-Khaliqîn. [*Sahih Muslim,* Vol. 4, *Hadîth* No.201].

سجد وجهي للذي خلقه وصوره وشق سمعه وبصره تبارك الله أحسن الخالقين . (صحيح مسلم)

PROPHETS MENTIONED IN THE QUR’AN

Names of some of the Prophets mentioned in the Qur’an and their English equivalent:

S. No.	Arabic	English
1.	Al-Yasa‘ اليسع عليه السلام	Elisha
2.	Ayyûb ايوب عليه السلام	Job
3.	Dâwûd داود عليه السلام	David
4.	Hârûn هارون عليه السلام	Aaron
5.	Ibrâhîm ابراهيم عليه السلام	Abraham
6.	Idrîs ادريس عليه السلام	Enoch
7.	Ilyâs الياس عليه السلام	Elias
8.	‘Îsâ عيسى عليه السلام	Jesus
9.	Ishâq اسحق عليه السلام	Isaac
10.	Ismâ‘îl اسماعيل عليه السلام	Ishmael
11.	Lût لوط عليه السلام	Lot
12.	Mûsâ موسى عليه السلام	Moses
13.	Nûh نوح عليه السلام	Noah
14.	Sulaimân سليمان عليه السلام	Solomon
15.	‘Uzair عزير عليه السلام	Ezra
16.	Ya‘qûb يعقوب عليه السلام	Jacob
17.	Yahyâ يحيى عليه السلام	John
18.	Yûnus يونس عليه السلام	Jonah
19.	Yûsuf يوسف عليه السلام	Joseph
20.	Zakariyâ زكريا عليه السلام	Zachariya

GLOSSARY

'Abd	(العبد) A male slave, a slave of Allâh.
'Âd	(عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it with a violent destructive westerly wind.
Adhân	(الأذان) The call to *Salât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: *Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasûl-Ullâh, Ash-hadu anna Muhammadan Rasûl-Ullâh; Haiya 'alas-Salâ(h), Haiya'alas-Salâ(h); Haiya 'alal-Falâh, Haiya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh.* (See *Sahîh Al-Bukhâri,* Vol.1, Page 334*).*
Ahkâm	(الأحكام) "legal status". According to Islâmic law, there are five kinds of *ahkâm:* 1. Compulsory (*Wâjib* الواجب) 2. Desirable but not compulsory (*Mustahabb* المستحب) 3. Forbidden (*Muharram* المحرم) 4. Disliked but not forbidden (*Makrûh* المكروه) 5. Lawful and allowed (*Halâl* الحلال)
Al-Ahzâb	(الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madînah and some other Arab tribes who invaded the Muslims of Al-Madînah but were forced to withdraw.
'Ajwah	(العجوة) A kind of date.
'Âlim	(العالم) A knowledgeable person or a religious scholar in Islâm.
Allâhu-Akbar	(الله أكبر) Allâh is the Most Great.
'Amah	(الأمة) A female slave.
Al-'Amânah	(الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allâh has ordained.
Âmîn	(آمين) O Allâh, accept our invocation.
Ansâr	(الأنصار) The Companions of the Prophet صلى الله عليه وسلم from the inhabitants of Al-Madînah, who embraced Islâm and

supported it and who received and entertained the Muslim emigrants from Makkah and other places.

Al-‘Aqîq : (العقيق) A valley in Al-Madînah about seven kilometers west of Al-Madînah.

‘Aqîqah : (العقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child as a token of gratitude to Allâh. (See *Sahîh Al-Bukhâri,* The Book of *‘Aqîqah*, Vol. 7, Page No. 272).

‘Aqrâ Halqâ : (عقرى حلقى) It is an exclamatory expression . It expresses disapproval.

‘Arafah (day of) : (عرفة) The ninth day of the month Dhul-Hijjah, on which the pilgrims stay in the ‘Arafât plain till sun set.

‘Arafât : (عرفات) A famous place of pilgrimage on the southeast of Makkah about twenty-five kilometers from it.

Arâk : (الأراك) A tree from which *Siwâk* سواك (tooth brush) is made.

Al-Arba‘ah : (الأربعة) The four compilers of *Ahadith* — Abu Dâwûd, Nasâ’i, Tirmidhi, Ibn Mâjah.

’Arsh : (الأرش) Compensation given in case of someone’s injury caused by another person.

‘Asabah : (العصبة) All male relatives of a deceased person from the father’s side.

Ashâb As-Suffah : (أصحاب الصفة) They were about eighty or more men who used to stay and have religious teachings in the Prophet’s mosque in Al-Madînah, and they were very poor people.

Ashâb As-Sunan : (أصحاب السنن) The compilers of the prophetic *Ahadith* on Islamic jurisprudence.

‘Ashûrâ’ : (العاشوراء) The 10th of the month of Muharram (the first month in the Islâmic calendar).

‘Asr : (العصر) Afternoon, *‘Asr* prayer time.

‘Aurah : (العورة) That part of the body which is illegal to expose to others.

Awsuq : (أوسق) Plural of *Wasq*, which is a measure equal to 60 *Sâ‘* = 135 kgms. (approx). It may be less or more.

Ayât : (الآيات) Proofs, evidences, verses, lessons, signs, revelations,etc.

Ayat-ul-Kursi	(آية الكرسي) Qur'ânic Verse No. 255 of *Sûrat Al-Baqarah.*
Ayyâm At-Tashrîq	(أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijjah.
Ayyim	(الأيم) A woman who already has had a sexual experience; she may be a widow or a divorced.
Az-Zihâr	(الظهار) One's telling to his wife, "You are unlawful to me for cohabitation like my mother."
‘Azl	(العزل) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.
Azlâm	(الأزلام) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the ‘Arabs of Pre-Islamic Period of Ignorance.
Badanah	(بدنة) (Plural : *Budn*). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.
Badr	(البدر) A place about 150 kilometers to the south of Al-Madînah, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.
Al-Bahîrah	(البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.
Bai‘ As-Salaf	(بيع السلف) See *Salaf*
Bai‘ As-Salam	(بيع السلم) See *Salam.*
Bai‘ah	(البيعة) A pledge given by the citizens to their *Imâm* (Muslim ruler) to be obedient to him according to the Islâmic religion.
Bai‘at-ur-Ridwân	(بيعة الرضوان) The oath and pledge taken by the *Sahâbah* at Al-Hudaibiyah in the year 6 H to fight Quraish in case they harmed ‘Uthmân رضى الله عنه who had gone to negotiate with them and reported to have been taken captive.
Al-Bait-ul-Ma‘mûr	(البيت المعمور) Allâh's House over the seventh heaven.
Bait-ul-Maqdis	(بيت المقدس) *Bait* literally means ‘House': a mosque is frequently called *Baitullâh* (the House of Allâh). Bait-ul-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and

	second being *Al-Masjid-al-Harâm* at Makkah and the mosque of the Prophet صلى الله عليه وسلم at Al-Madînah, respectively.
Bait-ul-Midras	(بيت المدراس) A place in Al-Madînah (and it was a Jewish centre).
Bâlâm	(بالام) Means an ox.
Banû Al-Asfar	(بنو الأصفر) The Byzantines.
Baqî‘	(البقيع) The cemetery of the people of Al-Madînah; many of the Companions of the Prophet صلى الله عليه وسلم are buried in it.
Barr	(البرّ) Pious.
Bid‘ah	(البدعة) Any innovated practice in religion.
Bint Labûn	(بنت لبون) Two-year-old she-camel.
Bint Makhâd	(بنت مخاض) One-year-old she-camel.
Burâq	(براق) An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the *Mi‘râj*. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)
Dayyân	(الديان) Allâh; it literally means the One Who judges people from their deeds after calling them to account.
Dajjâl	(الدجال) Pseudo Messiah (*Al-Masîh-ad-Dajjâl*) or Antichrist. Literally a liar, quack, deceiver. (See the footnote of V.6:158 the Qur'ân and also *Hadîth* No.649 and 650, Vol.4, *Sahih Al-Bukhâri*).
Dhât-‘Irq	(ذات عرق) *Miqât* for the pilgrims coming from Iraq.
Dhât-un-Nitâqain	(ذات النطاقين) Asmâ‘, the daughter of Abû Bakr رضى الله عنهما. It literally means a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.
Dhaw-ûl-Arhâm	(ذوو الأرحام) Relatives on the maternal side.
Dhimmî	(الذمي) A non-Muslim living under the protection of an Islâmic government.
Dhû-Mahram	(ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.
Dhûl-Farâ’id	(ذوالفرائض) Those persons whose share of inheritance is described in the Qur’ân are called *Dhûl-Farâid*, and the rest are *‘Asabah* (العصبة).
Dhûl-Hijjah	(ذوالحجة) The twelfth month in the Islâmic calendar.

Dhûl-Hulaifah	:	(ذو الحليفة) The *Mîqât* of the people of Al-Madînah now called 'Abyâr 'Alî.
Dhûl-Khalasah	:	(ذو الخلصة) Al-Ka'bah Al-Yamaniyyah. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bujailah).
Dhûl-Qa'dah	:	(ذو القعدة) The eleventh month of the Islâmic calendar.
Dhûl-Qarnain	:	(ذو القرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân (V.18:83)
Dhû-Tûwa	:	(ذى طوى) It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the Prophet صلى الله عليه وسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.
Dîbâj	:	(الديباج) Pure silk cloth.
Dînâr	:	(الدينار) An ancient gold coin.
Dirham	:	(الدرهم) A silver coin weighing 50 grains of barley with cut ends. It is equals to $^{1}/_{12}$ of one *Uqiyyah* of gold in value.
Diyah	:	(الدية) (Plural: *Dîyât*) Blood money (for wounds, killing etc.), as compensation paid by the killer to the relatives of the victim (in unintentional cases).
Duha	:	(الضحى) Forenoon.
Fadak	:	(فدك) A town near Al-Madînah.
Fâhish	:	(الفاحش) One who talks evil.
Fai'	:	(الفيء) War booty gained without fighting.
Fajr	:	(الفجر) Dawn or early morning before sunrise, or morning *Salât* (prayer).
Faqîh	:	(الفقيه) A learned man who can give religious verdicts.
Farâ'id	:	(الفرائض) Share fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ân ($^{1}/_{2}$, $^{1}/_{4}$, $^{1}/_{3}$, $^{1}/_{6}$ $^{1}/_{8}$, $^{2}/_{3}$). [V.4:11, 12, 176]
Fard 'Ain	:	(فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.
Fard Kifâyah	:	(فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.

Farîdah : (الفريضة) (Plural: *Farâ'id*) An enjoined duty.

Fatât : (الفتاة) A female slave or a young lady.

Al-Fâtihah : (الفاتحة) The first *Sûrah* in the Qur'ân.

Fidyah : (الفدية) Compensation for a missed or wrongly practised religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).

Fiqh : (الفقه) Islamic jurisprudence.

Al-Firdaus : (الفردوس) The middle and the highest part of Paradise.

Fitnah : (الفتنة) (Plural: *Fitan*) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.

Ghairah : (الغيرة) This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.

Ghâzî : (الغازى) A Muslim fighter returning after participation in *Jihâd* (Islâmic holy fighting).

Ghazwah : (الغزوة) (Plural : *Ghazawât*). A holy battle or fighting in the Cause of Allâh consisting of a large army unit with the Prophet صلى الله عليه وسلم himself leading the army.

Ghazwat-ul-Khandaq : (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a *Khandaq* (trench) round Al-Madînah to prevent any advance by the enemies.

Ghulûl : (الغلول) Stealing from the war booty before its distribution.

Ghuraf : (الغرف) Special abodes.

Al-Ghurr-ul-Muhajjalûn : (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl : (الغسل) A ceremonial bath. This is necessary for one who is *Junub*, and also on other occasions. This expression 'taking a bath' is used in this book with the special meaning of *Ghusl* mentioned here.

Habal-ul-Habala : (حبل الحبلة) There were two forms of this trade called *Habal-ul-Habalah*. The example of first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Al-Hadath Al-Akbar : (الحدث الأكبر) State of uncleanliness because of sexual discharge.

Al-Hadath Al-Asghar : (الحدث الأصغر) Passing wind or urine or answering the call of nature.

Hadîth : (الحديث) (Plural: *Ahadîth* أحاديث) The sayings, deeds and approvals accurately narrated from the Prophet صلى الله عليه وسلم

Hady : (الهدى) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.

Hajj : (الحج) Pilgrimage to Makkah.

Hajj-al-Ifrâd : (حج الإفراد) In it a pilgrim enters in the state of *Ihrâm* with the intention of performing *Hajj* only.

Hajj-al-Qirân: (حج القران) In it a pilgrim enters in the state of *Ihrâm* with the intention of performing *Umrah* and *Hajj* together.

Hajj Mabrûr : (الحج المبرور) *Hajj* accepted by Allâh for being perfectly performed according to the Prophet's *Sunnah* and with legally earned money.

Al-Hajj-al-Akbar : (الحج الأكبر) The day of *Nahr* (i.e the 10th of Dhul-Hijjah).

Al-Hajj-al-Asghar : (الحج الأصغر) *'Umrah.*

Hajj-at-Tamattu': (حج التمتع) In it a pilgrim enters in the state of *Ihrâm* with the intention of performing *Umrah,* and then after performing *Tawâf* and *Sa'y,* he comes out of his *Ihrâm.* With the commencement of *Hajj* days, he enters in the state of *Ihrâm* again and performs *Hajj.*

Hajjat-ul-Wadâ' : (حجة الوداع) The last *Hajj* of the Prophet صلى الله عليه وسلم the year before he died.

Halâl : (الحلال) Lawful.

Hanîf : (الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone and nothing else).

Haram : (الحرم) Sanctuaries of Makkah and Al-Madînah.

Harâm : (الحرام) Unlawful, forbidden and punishable from the

	viewpoint of religion.
Harbah	(الحربة) A short spear.
Harj	(الهرج) Killing.
Harrah	(الحرة) A well-known rocky place in Al-Madînah covered with black stones.
Al-Harûriyyah	(الحرورية)A special unorthodox religious sect.
Al-Hasbâ'	(الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of *Hajj*.
Hawâlah	(الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.
Hawâzin	(الهوازن) A tribe of Quraish.
Hayâ'	(الحياء) This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc. *Hayâ'* is of two kinds: good and bad; the good *Hayâ'* is to be ashamed to commit a crime or a thing which Allâh عز وجل and His Messenger صلى الله عليه وسلم has forbidden, and bad *Hayâ'* is to be ashamed to do a thing, which Allâh and His Messenger صلى الله عليه وسلم ordered to do. (See *Sahîh Al-Bukhâri*, Vol. 1, *Hadîth* No.8).
Hibah	(الهبة) It means to present something to someone as a gift for Allâh's sake.
Al-Hidânah	(الحضانة) The nursing and caretaking of children.
Hijâb	(الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.
Al-Hijr	(الحجر) The unroofed portion of the Ka'bah which at present is in the form of a compound towards the north of the Ka'bah.
Hijrah	(الهجرة) Literally it means 'migration'. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madînah, (iii) the Prophet's migration journey from Makkah to Al-Madînah, and (iv) the Islamic calendar year which started from the Prophet's migration journey from Makkah to Al-Madînah.

Hilâb	(حلاب) A kind of scent.
Hima	(الحمى) A private pasture.
Himyân	(حميان) A kind of belt, part of which serves as a purse to keep money in it.
Hinna	(الحناء) (Henna) A kind of plant used for dyeing hair etc.
Hiqqah	(الحقة) A three-year-old she-camel.
Hirâ'	(الحراء) A well-known cave in a mountain near Makkah.
Hubal	(هبل) The name of an idol in the Ka'bah in the Pre-Islâmic Period of Ignorance.
Hublâ	(الحبلى) A kind of desert tree.
Hudâ	(الحداء) Chanting of camel-drivers keeping time of camel's walk.
Al-Hudaibiyah	(الحديبية) A well-known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet صلى الله عليه وسلم and the Quraish who stopped him and his Companions from performing *'Umrah.*
Hudûd	(الحدود) (Plural of *Hadd*) Allâh's boundary limits for *Halâl* (lawful) and *Harâm* (unlawful).
Hujrah	(الحجرة) Courtyard or a room.
Hukm	(الحكم) A judgement of legal decision (especially of Allâh)
Hums	(حمس) The tribe of Quraish, their offspring and their allies were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, "We are the people of Allâh and we shall not go out of the sanctuary of Makkah." They thought themselves superior to the other people.
Hunain	(الحنين) A valley between Makkah and Tâ'if where the battle took place between the Prophet صلى الله عليه وسلم and Quraish pagans.
Hûr	(الحور) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book *Hâdi Al-Arwah* by Ibn Al-Qaiyim, Chapter 54, Page 147].
'Îd-al-Adha	(عيد الأضحى) The four days' festival of Muslims starting on the tenth day of Dhul-Hijjah (month).
'Îd-al-Fitr	(عيد الفطر) The three days' festival of Muslims starting from

the first day of Shawwâl, the month that follows Ramadân. *Fitr* literally means 'breaking the *Saum* (fast).' Muslims observe *Saum* (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their *Saum* (fast) .

'Iddah : (العدة) Allâh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ân, *Sûrah* 65).

Idhkhir : (الإذخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.

Iftâr : (الإفطار) The opposite of *Saum* (fasting), (breaking the fast).

Al-Ihdâd : (الإحداد) Mourning for a deceased husband.

Ihrâm : (الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of *'Umrah* and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Hajj* or *'Umrah*. Then *Talbiyah* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one's waist; and the other (2) *Ridâ'* : worn round the upper part of the body.

Ihsân : (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).

Al-Ihtibâ' : (الاحتباء) A sitting posture, putting one's arms around one's legs while sitting on the hips.

Îlâ' : (الإيلاء) The oath taken by a husband that he would not approach his wife for a certain period.

Îliyâ' : (إيلياء) Jerusalem.

Imâm : (الإمام) The person who leads others in the *Salât* (prayer) or the Muslim caliph (or ruler).

Imân (الإيمان) Faith, Belief.

'Înah : (العينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price i.e., equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Jihâd* and the second is fraud and swindling.

Iqâmah : (الإقامة) The wording of *Adhân* is reduced so that the wording that is repeated twice in the *Adhân* is said once in *Iqâmah,* except the last phrase of *Allâhu Akbar,* and the prayer is offered immediately after the *Iqâmah.*

Iqamat-as-Salât : (إقامة الصلاة) The performing of *As-Salât* (the prayers). This is not understood by many Muslims. It means:

(A) Every Muslim, male or female, is obliged to offer his *Salât* (prayer) regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: "Order your children to offer *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.

(B) To perform the *Salât* (prayer) in a way just as Prophet Muhammad صلى الله عليه وسلم used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting etc. as he صلى الله عليه وسلم has said: "Perform your *Salât* (prayer) the way you see me performing it." *[Original Sahih Al-Bukhâri Vol.9 Hadîth No.352]* Please see *Ahâdith* Nos. 702, 703, 704, 723, 786, 787 Vol. 1, *Sahih Al-Bukhâri* for the Prophet's way of offering *Salât* (prayer), in the Book of Characteristics of the *Salât* (prayer) and that the *Salât* (prayer) begins with *Takbîr* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fatihah* etc. along with its various postures, standing, bowing, prostrations, sitting etc. and it ends with *Taslîm.*

'Ishâ' : (العشاء) Late evening *Salât* (prayer). Its time starts about one

		and a half hour after sunset, till the middle of the night.
Istabraq	:	(استبرق) Thick *Dîbâj* (pure silk cloth).
Istihâdah		(الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See *Sahîh Al-Bukhâri,* Vol. 1, *Hadîth* No. 303 and Chapter No. 10, Page No. 183).
Istikhârah	:	(الاستخارة) A *Salât* (prayer) consisting of two *Rak'ah* in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See *Hadîth* No. 263, Vol. 2, *Hadîth* No.391, Vol. 8, *Hadîth* No. 487, Vol. 9, *Sahih Al-Bukhâri*).
Istisqâ'	:	(الاستسقاء) A *Salât* (prayer) consisting of two *Rak'ah,* invoking Allâh for rain in seasons of drought,
I'tikâf	:	(الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity e.g. answering the call of nature or joining a funeral procession etc.
Izâr	:	(الإزار) A sheet worn below the waist to cover the lower-half of the body.
Jadha'ah	:	(الجذعة) A four-year-old she-camel.
Jahannam	:	(جهنم) Hell-fire.
Jâhiliya	:	(الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه وسلم. (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet صلى الله عليه وسلم.
Jalsat-ul-Istirâhah	:	(جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.
Jam'	:	(الجمع) Al-Muzdalifah, a well-known place near Makkah.
Jamrah	:	(الجمرة) A small stone-built pillar in a walled place. There are three *Jamrahs* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamrahs* on the four days of *'Îd-al-Adha* at Mina.
Jamrat-al-'Aqabah	:	(جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.

Janâbah	:	(الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.
Janâzah	:	(الجنازة) (Plural: *Janâ'iz* الجنائز) Funeral.
Jannah	:	(الجنة) Paradise.
Al-Ji'rânah	:	(الجعرانة) A place few kilometers from Makkah. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of *Ihrâm* to perform *'Umrah*.
Jihâd	:	(الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. *Jihâd* is regarded as one of the fundamentals of Islâm. (See the footnote of (V.2:190) The Noble Qur'ân.
Jimâr	:	(الجمار) Plural of *Jamrah*.
Jinn	:	(الجن) A creation, created by Allâh from fire, like human beings from dust, and angels from light.
Jizyah	:	(الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See *Sahîh Al-Bukhâri*, Vol. 4, Page No. 251, Chapter 21, and *Ahâdîth* No. 384, 385 and 386.]
Al-Juhfah	:	(الجحفة) The *Mîqât* of the people of Shâm.
Jumu'ah	:	(الجمعة) Friday.
Junub	:	(الجنب) A person who is in a state of *Janâbah*.
Jurhum	:	(جرهم) Name of an Arab tribe.
Ka'bah	:	(الكعبة) A square stone building in *Al-Masjid-al-Harâm* (the great mosque at Makkah) towards which all Muslims face in *Salât* (prayer).
Kafâlah	:	(الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.
Kaffârah	:	(الكفارة) Making atonement for uttering or committing an unlawful thing in Islam.
Kâfir	:	(الكافر) (Plural: *Kuffâr* الكفار). The one who disbelieves in Allâh, His Messengers, all the angels, all the holy Books,

		Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).
Kanz	:	(الكنز) Hoarded up gold, silver and money, the *Zakât* of which has not been paid. (See the Qur'ân V. 9:34).
Katm	:	(الكتم) A plant used for dyeing hair.
Kauthar	:	(الكوثر) See *Al-Kauthar*.
Al-Kauthar	:	(الكوثر) A river in Paradise (see the Qur'ân, *Sûrah* No.108).
Khaibar	:	(خيبر) An oasis and date-growing village, about 100 kilometers from Al-Madînah. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadîr. It was conquered by the Muslims in 5 H.
Khalîfah	:	(الخليفة) (Plural: *Khulafâ'* الخلفاء) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet صلى الله عليه وسلم .
Khalîl	:	(الخليل) The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only one *Khalîl*, i.e. Allâh, but he had many friends.
Khamîsah	:	(الخميصة) A black woollen square blanket with marks on it.
Khamr	:	(الخمر) Wine, Alcohol, intoxicant, etc.
Al-Khamsah	:	(الخمسة) The five compilers of *Ahadith* — Abu Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah,and Ahmad.
Kharâj	:	(الخراج) *Zakât* imposed on the yield of the land ($^{1}/_{10}$th or $^{1}/_{20}$th).
Khawârij	:	(الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.
Khazîr or *Khazîrah*	:	(الخزير، الخزيرة) A special type of dish prepared from barley-flour, meat-soup, fat etc.
Khilâfah	:	(الخلافة) (i) Succession. (ii) Islamic leadership.
Khimâr	:	(الخمار) A piece of cloth with which a woman covers her head and neck area.
Khuff	:	(الخف) Leather socks.
Khul'	:	(الخلع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the *Mahr* which he gave her.
Khumrah	:	(الخمرة) A small mat just sufficient for the face and the hands [on prostrating during *Salât* (prayers)].

Khumus	(الخمس) One-fifth of war booty given in Allâh's Cause (The Qur'ân, V.8:41).
Khushû'	(الخشوع) Humility before Allâh.
Khusûf	(الخسوف) Lunar eclipse.
Khutbah	(الخطبة) Religious talk (sermon).
Khutbat-un-Nikâh	(خطبة النكاح) A speech delivered at the time of concluding the marriage contract.
Khuzâ'ah	(الخزاعة) Banu Khuzâ'ah, an Arabian tribe.
Kûfah	(الكوفة) A town in 'Irâq.
Kufr	(الكفر) It is basically disbelief in any of the articles of Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments whatever Allâh has ordained must come to pass).
Kuhl	(الكحل) Antimony eye powder.
Kunyah	(الكنية) Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and-so!' This is a custom of the Arabs.
Kusûf	(الكسوف) Solar eclipse.
Lâ ilâha illallâh:	(لاإله إلا الله) None has the right to be worshipped but Allâh.
Labbaika wa sa'daika	(لبيك وسعديك) I respond to your call and I am obedient to your orders.
Lailat-ul-Qadr	(ليلة القدر) One of the odd last ten nights of the month of *Saum* (fasting) (i.e. Ramadân), Allâh تعالى describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ân *Sûrat* 97 (VV.97: 1-5)]. (See *Sahih Al-Bukhâri,* Vol. 3, *Hadîth* No. 231 and Chapter No.2).
Lât & 'Uzza	(اللات والعزى) Well-known idols in Hijâz which used to be worshipped during the Pre-Islâmic Period of Ignorance.
Li'ân	(اللعان) An oath which is taken by both the wife and the husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur'ân, *Sûrat Nûr*,24

:6,7,8,9,).

Luqatah : (اللقطة) Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.

Ma'âfiri : (معافري) A type of garment of Yemen origin.

Mâ shâ' Allâh : (ما شاء الله) An Arabic expression meaning literally, "What Allâh wills," and it indicates a good omen.

Al-Madînah : (المدينة) Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called Yathrib.

Maghâfir : (المغافير) A bad smelling gum.

Al-Maghâzi : (المغازي) Plural of *Maghza,* i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghâzi* (fighters in Allâh's Cause)

Maghrib : (المغرب) Sunset, evening *Salât* (prayer).

Mahr : (المهر) Bridal money given by the husband to the wife at the time of marriage.

Mahram : (المحرم) See *Dhu-Mahram.*

Makrûh : (المكروه) Not approved of, undesirable from the point of view of religion, although not punishable.

Mamlûk : (المملوك) A male slave.

Manâsik Al-Hajj wal-'Umrah : (مناسك الحج والعمرة) Acts connected with Hajj like *Ihrâm; Tawâf* of the Ka'bah and *Sa'y* of As-Safa and Al-Marwah; stay at 'Arafat, Muzdalifah and Mina; *Ramy* (throwing pebbles) of *Jamarât;* slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and *'Umrah, Sahih Al-Bukhâri*, Vol.2-3.

Manîhah : (المنيحة) (Plural:*Manâ'ih* المنائح) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Maqâm Ibrâhîm : (مقام إبراهيم) The stone on which Ibrâhîm (Abraham) عليه السلام stood while he and Ismâ'îl (Ishmael) عليه السلام were building the Ka'bah.

Maqâm-Mahmûd : (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad صلى الله عليه وسلم and none else.

(See *Hadîth* No. 242, Vol.6, *Sahih Al-Bukhâri*).

Al-Marwah : (المروة) A mountain in Makkah, neighbouring *Al-Masjid-al-Harâm.*

Al-Mash'ar-Al-Harâm : (المشعر الحرام) See *Muzdalifah.*

Al-Masîh-ad-Dajjâl : (المسيح الدجال) Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ân and also *Hadîth* No.649 and 650, Vol.4, *Sahih Al-Bukhâri*).

Al-Masjid-al-Harâm : (المسجد الحرام) The most Sacred Mosque in Makkah. The Ka'bah is situated in it.

Al-Masjid-al-Aqsa : (المسجد الأقصى) The most sacred mosque in Jerusalem.

Mathânî : (المثاني) Oft repeated Verses of the Qur'ân, and that is *Sûrat Al-Fâtihah*, recited repeatedly in the *Salât* (prayer).

Matras : (مترس) A Persian word meaning "don't be afraid."

Maulâ : (المولى) It has many meanings. Some are: a manumitted slave, or a patron, protector, supporter, or master or the *Rabb* [Lord (Allâh)].

Maulâya : (مولاى) My lord, my master (an expression used when a slave addresses his master) (also used for freed slave).

Mauqûdhah : (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawâlî : (الموالي) Non-Arabs and originally former slaves.

Mayâthir : (المياثر) Silk cushions.

Mi'râj : (المعراج) The Ascent of the Prophet صلى الله عليه وسلم to the heavens (by soul and body). (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, Vol.4 and *Hadîth* No.227,Vol 5, *Sahih Al-Bukhâri*). [Also see (V.53:12) the Qur'ân]

Mihjan : (المحجن) A walking stick with a bent handle.

Mijanna : (المجنة) A place at Makkah.

Mina : (منى) A pilgrimage place outside Makkah on the road to 'Arafât. It is eight kilometers away from Makkah and about sixteen kilometers from 'Arafât.

Mîqât : (الميقات) (Plural: *Mawâqît* المواقيت) One of the several places specified by the Prophet صلى الله عليه وسلم for the people to assume *Ihrâm* at, on their way to Makkah, when intending

		to perform *Hajj* or *'Umrah.*
Miswâk	:	(المسواك) A tooth brush made of *Arâk*-tree roots.
Mithqâl	:	(المثقال) A special kind of weight (equals $4^2/_7$ grams approx., used for weighing gold). It may be less or more. [20 *Mithqâl* = 94 grams approx.]
Mu'arras	:	(المعرس) A place nearer to Mina than Ash-Shajarah.
Mu'awwidhât	:	(المعوذات) i.e. *Sûrat Al-Falaq* (113) and *Sûrat An-Nâs* (114). [The Qur'ân].
Mu'takif	:	(المعتكف) One who is in a state of *I'tikâf.*
Mu'adhdhin	:	(المؤذن) A call-maker who pronounces the *Adhân* loudly calling people to come and perform the *Salât* (prayer).
Mu'allafat-ul-Qulûb	:	(مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet صلى الله عليه وسلم to keep them firm in the fold of Islam.
Mubashshirât	:	(المبشرات) Glad tidings. [See the footnote of (V. 10:64), *Sahîh Al-Bukhâri*, Vol. 9, *Hadîth* No. 119].
Mûbiqât	:	(الموبقات) Great destructive sins.
Mudabbar	:	(المدبر) A slave who is promised by his master to be manumitted after the latter's death.
Mudd	:	(المد) A measure of two-thirds of a kilogram (approx.) It may be less or more.
Mufassal or *Mufassalât*	:	(المفصل، المفصلات) The *Sûrah* starting from *Qâf* to the end of the Noble Qur'ân (i.e. from No. 50 to the end of the Qur'ân, No. 114).
Muhâjir	:	(المهاجر) Anyone of the early Muslims who had migrated from any place to Al-Madînah in the lifetime of the Prophet صلى الله عليه وسلم before the conquest of Makkah and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.
Muhâqala	:	(المحاقلة) It is selling un-harvested grain in the field with an already harvested grain like wheat.
Muharram	:	(المحرم) The first month of the Islâmic calendar.
Al-Muhassab	:	(المحصب) A valley outside Makkah sometimes called Khaif Banî Kinanah.
Muhkam	:	(المحكم) Qur'ânic Verses the contents of which are not abrogated.
Muhrim	:	(المحرم) One who assumes the state of *Ihrâm* for the purpose

		of performing the *Hajj* or *'Umrah.*
Muhrimah	:	(المحرمة) A female in the state of *Ihrâm.*
Muhsar	:	(المحصر) A *Muhrim* who intends to perform the *Hajj* or *'Umrah* but cannot because of some obstacle.
Mujâhid	:	(المجاهد) (Plural: *Mujâhidûn*) A Muslim fighter in *Jihâd.*
Mujazziz	:	(المجزز) A *Qâ'if* : a learned man who reads the foot and hand marks.
Mujtahidûn	:	(المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ân and the Prophet's *Sunnah.*
Mukâtab	:	(المكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.
Mukhadram	:	(المخضرم) (Plural: *Mukhadramun*) A person who became a Muslim during the Prophet's lifetime but did not see him.
Mulâ'anah	:	(الملاعنة) The act of performing *Li'ân.*
Mulhidûn	:	(الملحدون) Heretics.
Musallâ	:	(المصلى) A praying place.
Mushrikûn	:	(المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم.
Mustahadah	:	(المستحاضة) A woman who has bleeding from the womb in between her normal periods.
Mut'ah	:	(المتعة) A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).
Mutafahhish	:	(المتفحش) A person who conveys evil talk.
Mutashâbihât:		(المتشابهات) Qur'ânic Verses which are not clear and are difficult to understand.
Muttafaq 'Alaih	:	(متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahadith* which are found in both the collections of *Ahadith*: *Bukhari* and *Muslim.*
Muttaqûn	:	(المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

Muwatta'	:	(الموطأ) A *Hadîth* book compiled by Imâm Mâlik bin Anas, one of the four *Fiqh Imâm.*
Muzâbanah	:	(المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.
Muzdalifah	:	(المزدلفة) A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and *'Ishâ'* prayers (together) there.
Nahr	:	(النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrificial animals.
An-Najâshi	:	(النجاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.
An-Najsh	:	(النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
An-Najwâ	:	(النجوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See *Sahîh Al-Bukhâri,* Vol.3, *Hadîth* No. 621).
Naqîb	:	(النقيب) A person heading a group of six persons in an expedition; a tribal chief.
Nash	:	(النش) A measure of weight equal to ½ *Uqiyah* (64 grams approximately).
Nawâfil	:	(النوافل) (Plural of *Nâfila*) Optional practice of worship in contrast to obligatory *(Farîdah).*
Nikâh	:	(النكاح) Marriage (wedlock) according to Islâmic law.
Nisâb	:	(النصاب) Minimum amount of property liable to payment of the *Zakât* e.g. *Nisâb* of gold is twenty (20) *Mithqâl* i.e. approx. 94 grams; *Nisâb* of silver is two hundred (200) dirhams, i.e. approx. 640 grams; *Nisâb* of food-grains and

	fruit is 5 *Awsuq* i.e. 673.5 kgms. *Nisâb* of camels is 5 camels; *Nisâb* of cows is 5 cows; and *Nisâb* of sheep is 40 sheep.
Nûn :	(نون) Fish.
Nusub :	(النصب) (Singular of *Ansâb*). *An-Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were offered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, in order to honour them, or to expect some benefit from them.
Qadar :	(القدر) Divine Preordainment.
Qâdi :	(القاضي) A Muslim judge.
Qalîb :	(القليب) A well.
Qâri' :	(القارىء) Early Muslim religious scholars were called *Qurrâ'* (plural of *Qâri'* — this word is also used for a person who knows the Qur'ân by heart). The plural is *Qurrâ'*. The *Qurrâ'* were teachers of the early Muslims.
Qârin :	(القارن) One who performs *Hajj-al-Qirân.*
Qarn-al-Manâzil:	(قرن المنازل) The *Mîqât* of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)
Qasab :	(القصب) Pipes made of gold, pearls and other precious stones.
Qatîfa :	(القطيفة) Thick soft cloth.
Qattât :	(القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahîh Al-Bukhâri,* Vol. 8, *Hadîth* No.82).
Qiblah :	(القبلة) The direction towards all Muslims face in *Salât* (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).
Qîl wa Qâl :	(قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).
Qintâr :	(القنطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.
Qîrât :	(القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 *Qîrat* = ½ *Dâniq* & 1 *Dâniq* = $^{1}/_{6}$ Dirham.
Al-Qisâs :	(القصاص) Laws of equality in punishment for wounds etc. in

	retaliation.
Qissî	(القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qiss*.
Qithâm	(القثام) A plant disease which causes fruit to fall before ripening.
Qiyâm	(القيام) The standing posture in *Salât* (prayer).
Qiyâs	(القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's *Sunnah*. (C) From the unanimously accepted verdict of the *Mujtahidûn*; (D) *Qiyâs*: i.e. the verdict given by a *Mujtahid* who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم. *Qiyâs* is not to be practised except if the judgement of the case is not found in the first three above mentioned proofs, A, B and C.
Qubâ'	(القباء) A place on the outskirts of Al-Madînah. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah Salât* (prayer) is regarded as a performance of *'Umrah* in reward according to the Prophet's saying.
Qumqum	(قمقم) A narrow - headed vessel.
Qunût	(القنوت) An invocation in the *Salât* (prayer).
Quraish	(القريش) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad صلى الله عليه وسلم belonged to this tribe, which had great powers spiritually and financially both before and after Islâm came.
Quraishi	(القريشي) A person belonging to the Quraish (well-known Arab) tribe.
Rabb	(الرب) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as nearest to *Rabb*. All occurances of "Lord"

actually mean *Rabb* and should be understood as such..

Rabbuka : (ربك) Your Lord, Your Master.

Rabî'-ul-Awwal : (ربيع الأول) Third month of the Islâmic calendar.

Râhilah : (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahn : (الرهن) According to *Shari'ah, Ar-Rahn* (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.

Rayyân : (الريّان) The name of one of the gates of Paradise through which the people who often observe *Saum* (fasts) will enter.

Rajab : (رجب) The seventh month of the Islâmic calendar.

Ar-Raj'ah : (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Ar-Rajm : (الرجم) To stone to death those married persons who commit the crime of illegal sexual intercourse.

Rak'ah : (الركعة) The *Salât* (prayer) of Muslims consists of *Rak'ât* (singular-*Rak'ah*, which is a unit of prayer and consists of one standing, one bowing and two prostrations).

Ramadân : (رمضان) The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr.

Ramal : (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'bah, and is to be done by the men only and not by the women.

Ramy : (الرمي) The throwing of pebbles at the *Jimar* at Mina.

Riba : (الربا) Usury, which is of two major kinds: (a) *Riba Nasî'ah,* i.e. interest on lent money; (b) *Riba Fadl,* i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.

Ridâ' : (الرداء) A piece of cloth (sheet) worn around the upper part of the body.

Rikâz : (الركاز) Buried wealth.

Rûh-ullah : (روح الله) According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Bait-ullah* بيت الله), (ii) Allâh's Messenger; (iii) Allâh's slave (*'Abdullah* عبد الله); (iv) Allâh's spirit (*Rûh-ullâh* روح الله) etc.

The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Îsâ (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).

(B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge (*'Ilmullâh* علم الله); (ii) Allâh's Life (*Hayatullâh* حياة الله); (iii) Allâh's Statement (*Kalâmullâh* كلام الله); (iv) Allâh's Self (*Dhâtullâh* ذات الله)etc.

Ruqba : (رقبى) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.

Ar-Ruqyah : (الرقية) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sûrat Al-Fâtihah* or any other *Sûrah* of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).

Sâ' : (الصاع) A measure that equals four *Mudd* (3 kg. approx).

Sa'dân : (السعدان) A thorny plant suitable for grazing animals.

Sa'y : (السعى) The going for seven times between the mountains of As-Safâ and Al-Marwah in Makkah during the performance of *Hajj* and *'Umrah.*

As-Sâ'ibah : (السائبة) A she-camel which used to be let loose for free pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).

Sab'a-al-Mathânî	(سبع المثانى) The seven repeatedly recited Verses i.e. *Sûrat Al-Fâtihah.* [See the Noble Qur'ân (V.15:87)]
As-Sab'ah	(السبعة) The seven compilers of *Ahadith* — Bukhari, Muslim, Abû Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah, and Ahmad.
Sabâhâh	(صباحاه) An exclamation indicating an appeal for help.
Sâbi'ûn	(الصابئون) A people who lived in 'Irâq and used to say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (the Psalms of the *Sâbi'ûn*) and they were neither Jews nor Christians.
Sadaqah	(الصدقة) Anything given in charity.
Safa and Marwah	(الصفا والمروة) Two mountains at Makkah neighbouring *Al-Masjid-al-Harâm* (the sacred mosque) to the east. One who performs *'Umrah* and *Hajj* should walk seven times between these two mountains and that is called *Sa'y.*
Sahbâ'	(صهباء) A place near Khaibar.
Sahîhân	(الصحيحان) The two *Hadîth* books of Imam Bukhari and Muslim.
Sahûr	(السحور) A meal taken at night before the *Fajr* (morning) prayer by a person observing *Saum* (fast).
Sahw	(السهو) Forgetting (here it means forgetting how many *Rak'at* a person has prayed in which case he should perform two prostrations of *Sahw*).
Sakînah	(السكينة) Tranquillity, calmness, peace and reassurance.
Salab	(السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
As-Salât	(الصلاة) See *Iqâmat-as-Salât.*
Sami' Allâhu liman hamidah	(سمع الله لمن حمده) Allâh hears him who praises Him.
Samur	(السمر) A kind of tree.
Sarif	(سَرِف) A place about ten kilometers away from Makkah.
Sariyyah	(السرية) A small army-unit sent by the Prophet صلى الله عليه وسلم for *Jihâd*, without his participation in it.
As-Saum	(الصوم) The fasting i.e., to not to eat or drink or have sexual relations from before the *Adhân* of the *Fajr* (early morning) prayer till the sunset.

Sawîq	(السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
Sha'bân	(شعبان) The eighth month of the Islâmic calendar.
Ash-Shahâdah	(الشهادة) (i) Testimony of Faith. (ii) "None has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh."
Shawwâl	(شوال) The tenth month of the Islâmic calendar.
Shighâr	(الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.
Ash-Shiqâq	(الشقاق) Difference between husband and wife or any two persons.
Shirk	(الشرك) Polytheism and it is to worship others along with Allâh.
Shuf'ah	(الشفعة) Pre-emption.
Siddîq and *Siddîqûn*	(الصديق والصديقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ân, V.4:69).
Sidr	(السدر) Lote tree (or *Nibiq* tree).
Sidrat-ul-Muntaha	(سدرة المنتهى) A *Nabiq* tree over the seventh heaven near the Paradise (the lote tree of the utmost boundary)
Siffin (battle of)	(صفين) A battle that took place at Siffin between 'Alî's followers and Mu'âwiyah's followers after the killing of 'Uthmân رضي الله عنه.
As-Sihah As-Sittah	(الصحاح الستة) The six books of *Ahâdîth*: compiled by Bukhari, Muslim, Abû Dâwûd, Nasâ'i, Tirmidhi and Ibn Mâjah.
As-Sirât	(الصراط) *Sirât* originally means 'a road'; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.
As-Sittah	(الستة) The six compilers of *Ahadith* — Bukhari, Muslim, Abû Dâwûd, Nasâ'i, Tirmidhi, Ibn Mâjah; and their six collections are called *Sihah Sittah.*
Subhân Allâh	(سبحان الله) Glorified is Allâh.

Sundus	:	(السندس) A kind of silk cloth.
Sunnah	:	(السنة) The legal way or ways, orders, acts of worship and statements of the Prophet صلى الله عليه وسلم, that have become models to be followed by the Muslims.
Sutrah	:	(السترة) An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and it should be in front of a person offering *Salât* (prayer) to act as a symbolical barrier between him and the others.
Tâ'if	:	(الطائف) A well-known town near Makkah.
Tâbah	:	(الطابة) Another name for Al-Madînah Al-Munawwarah.
Tâbi'i	:	(التابعي) One who has met or accompanied any Companion of the Prophet صلى الله عليه وسلم.
Tabûk	:	(تبوك) A well-known town about 700 kilometers north of Al-Madînah.
Tâghût	:	(الطاغوت) The word *Tâghût* covers a wide range of meanings: it means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. Messengers of Allâh, who were falsely worshipped and taken as *Tâghût*. Likewise saints, graves, rulers, leaders, are falsely worshipped, and wrongly followed. [See *Tafsir Ibn Kathir*, Vol. 1, page 512; and (V.2:51)].
Tahajjud	:	(التهجد) Night optional prayer offered at any time after '*Ishâ'* prayer and before the *Fajr* prayer.
Tahnîk	:	(التحنيك) It is the Islâmic customary process of chewing a piece of date and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears. (See *Sahîh Al-Bukhâri*, the Book of *'Aqîqah*, Vol. 7, Page No. 272).
Taiba	:	(الطيبة) One of the names of Al-Madînah city.
Takbîr	:	(التكبير) Saying *Allâhu-Akbar* (Allâh is the Most Great).
Takbîrah	:	(التكبيرة) A single utterance of *Allâhu-Akbar*
Talbînah	:	(التلبينة) A dish prepared from flour and honey.
Talbiyah	:	(التلبية) Saying *Labbaik, Allâhumma Labbaik* (O Allâh! I am obedient to Your Orders, I respond to Your Call).
At-Tan'îm	:	(التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of

Ihrâm to perform *'Umrah.*

Taqlîd : (التقليد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).

Tarâwîh : (التراويح) Optional *Salât* (prayers) offered after the *'Ishâ'* prayers on the nights of Ramadân. These may be performed individually or in congregation.

Tarji' : (الترجيع) Repetition of the words of the *Adhân* twice by the *Mu'adhdhin* (call-maker).

Tashahhud : (التشهد) The recitation of the invocation: *At-tahiyâtu lillâhi...* (up to) ... *wa ash-hadu anna Muhammudan Rasûl-ullâh*", while in *Qu'ûd,* i.e. sitting posture in *Salât* (prayer). [See *Sahîh Al-Bukhâri,* Vol. 1, *Hadîth* No. 794, and it also means: to testify *Lâ ilâha illallâh Muhammadun Rusûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

Taslîm : (التسليم) On finishing the *Salât* (prayer), one turns one's face to the right and then to the left saying, *Assalamu 'Alaikum wa Rahmatullâh* (Peace and Mercy of Allâh be on you).

Tauhîd (Islâmic Monotheism) : (التوحيد) *Tauhîd* means declaring Allâh to be the only God. It has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyyah*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security and that is Allâh.

(B) Oneness of the worship of Allâh; *Tauhîd-al-Ulûhiyyah*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allâh.

(C) Oneness of the Names and the Qualities of Allâh; *Tauhîd-al-Asmâ' was-Sifât*: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*; (iii) we must believe in all the qualities of Allâh which Allâh has stated in his Book (The Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Qur'ân. (V.20: 5): "The Most Gracious (i.e. Allâh) rose over *(Istawa)* the (Mighty) Throne" over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the last third part of every night and also during the day of 'Arafah (*Hajj*, i.e. 9th Dhul-Hijjah) as mentioned by the Prophet صلى الله عليه وسلم , but He is with us by His Knowledge, not by His Personal Self (*Bi-Dhâtihi*), "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (The Qur'ân, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening it (or giving resemblance) to others; and likewise He also says:
"To one whom I have created with Both My Hands," (V. 38:75); and He also says:
"The Hand of Allâh is over their hands.": (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Nûh (Noah), Ibrahim (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم . It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men.

These three aspects of *Tauhîd* are included in the meanings of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).
It is also essential to follow Allâh's Messenger Muhammad صلى الله عليه وسلم : *Wajûb Al-Ittibâ'* and it is a part of *Tauhîd-al-Uluhiyyah.* This is included in the meaning: "I testify that Muhammad صلى الله عليه وسلم is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger صلى الله عليه وسلم ". [See the Qur'ân (V. 59:7) and (V. 3:31)].

Tawâf : (الطواف) The circumambulation of the Ka'bah.

Tawâf-al-Ifâdah : (طواف الإفاضة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina on the tenth day of

		Dhul-Hijjah. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*.
Tawâf-ul-Wadâ‘	:	(طواف الوداع) The *Tawâf* made before leaving Makkah after performing *Hajj* or *‘Umrah*.
Tayammum	:	(التيمم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudû’*) and *Ghusl* (in case of *Janaba*).
Thaniyat-al-Wadâ‘	:	(ثنية الوداع) A place near Al-Madînah.
Ath-Thalâthah	:	(الثلاثة) The three compilers of *Ahâdîth* — Abû Dâwûd, Nasâ’i, Tirmidhi.
Tharîd	:	(الثريد) A kind of meal, prepared from meat and bread.
Thaur	:	(الثور) A well-known mountain in Al-Madînah.
Tulaqâ’	:	(الطلقاء) Those persons who had embraced Islâm on the day of the conquest of Makkah.
Tûr	:	(الطور) A mountain.
Uhud	:	(أحد) A well-known mountain in Al-Madînah. One of the great battles in the Islâmic history took place at its foot. This battle is called *Ghazwah* Uhud.
‘Umrah	:	(العمرة) A visit to Makkah during which one performs the *Tawâf* around the Ka‘bah and the *Sa‘y* between As-Safâ and Al-Marwah. It is also called ‘lesser *Hajj*’. (See *Sahih Al-Bukhâri,* Vol. 3, Page 1).
‘Urfut	:	(العرفط) The tree which produces *Maghâfîr.*
‘Ushr	:	(العشر) One-tenth of the yield of land to be levied for public assistance (*Zakât*). (See *Sahîh Al-Bukhâri,* Vol. 2, *Hadîth* No. 560).
Wahy	:	(الوحي) The Revelation or Inspiration of Allâh to His Prophets.
Waihaka	:	(ويحك) ‘May Allâh be Merciful to you.’
Wailaka	:	(ويلك) ‘Woe upon you!’
Walâ’	:	(الولاء) *Al-Walâ’* is a right to inherit the property of a freed slave to the person who has freed him. *Ahadîth* has made it clear that *Walâ’* is a part like a lineage. It cannot be sold or

gifted, so selling it or offering it as a gift is prohibited.

Walî : (الـولى) (Plural *Auliyâ'*) Protector, guardian, supporter, helper, friend.

Walîmah : (الوليمة) The marriage feast.

Waqf : (الوقف) Religious endowment.

Wars : (الورس) A kind of shrub used for colouring yellow.

Wasâyâ : (الوصايا) Wills or testaments. (Singular: *Wasiyyah* الوصية)

Al-Wâsil : (الواصل) One who keeps good relations with his kith and kin.

Wasilah : (الوسـيلة) The means of approach or achieving closeness to Allâh by getting His favours.

Wasq : (الوسـق) (Plural: *Awsaq* or *Awsuq*) A measure equal to 60 *Sa* = 135 kg. approx. It may be less or more.

Wisâl : (الوصـال) Observing *Saum* (fast) for more than one day continuously.

Witr : (الوتـر) An odd number of *Rak'at* with which one finishes one's *Salât* (prayers) at night after the night prayer or the *Ishâ* prayer.

Wudû' : (الوضـوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'bah.

Yalamlam : (يلملم) The *Mîqât* of the people of Yemen.

Yaqîn : (اليقين) Perfect absolute Faith.

Yarmûk : (اليرموك) A place in Shâm.

Yathrib : (يثرب) One of the names of Al-Madînah.

Yaum An-Nafr : (يوم النفر) The 12th or 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafât, Al-Muzdalifah and Mina.

Yaum An-Nahr : (يـوم النحـر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yaum Ar-Ru'ûs : (يـوم الـرؤوس) Meaning 'day of heads'. It is the name of the day following the *'Îd* day (*'Îd-al-Adha*).

Yaum At-Tarwiyah : (يـوم الترويـة) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Zakât : (الزكاة) A certain fixed proportion of the wealth and of every kind of the property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security..

Zakât-ul-Fitr : (زكاة الفطر) An obligatory *Sadaqa* to be given by Muslims before the prayer of *'Îd-al-Fitr* (See *Sahîh Al-Bukhâri,* Vol. 2, The Book of *Zakât-al-Fitr,* Page No. 339).

Zamzam : (زمزم) The sacred well inside the *Haram* (the grand mosque) at Makkah.

Zanâdiqah : (الزنادقة) Atheists.

Zarnab : (زرنب) A kind of good smelling grass.

Zuhr : (الظهر) Noon, mid-day *Salât* (prayer) is called *Zuhr* prayer.

THE END OF GLOSSARY

APPENDIX II

In the name of Allah, the Most Gracious, the Most Merciful.

WHY ALLAH SENT PROPHETS AND MESSENGERS عليهم السلام ?

Ever since people innovated the dogma of *Shirk*, (i.e. joining others in worship along with Allâh) Allâh had been sending Prophets and Messengers to his devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners unto Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauhîd* (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated. The following verses from the Noble Qurân illustrate this fact :

"Indeed We sent Nûh (Noah) to his people, and he said : 'O my people ! Worship Allâh ! You have no other *Ilâh* (God) but Him.(*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a great Day ! " (V. 7:59).

"And to 'Âd (people, We sent) their brother Hûd. He said : 'O my people ! Worship Allâh ! You have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Will you not fear (Allâh) ? " (V.7:65).

And to (the people of) Madyan, (We sent) their brother Shu'aib. He said: O my people ! Worship Allâh you have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come unto you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers." (V.7:85)

"And to Thamûd (people, We sent) their brother Salih. He said: `O my people! Worship Allâh ! You have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh).'" (V.7:73)

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming) : Worship Allâh (Alone) and avoid (or keep away from) *Tâghût* [1] (all false deities i.e. do not worship *Tâghût* besides Allâh)." (V. 16:36)

Every Prophet was sent unto his own nation for their guidance, but the message of Prophet Muhammad صلى الله عليه وسلم was general for all mankind and jinn. As in *Surat al A' râf* (Allâh addresses His Messenger صلى الله عليه وسلم) :

"Say (O Muhammad صلى الله عليه وسلم) : `O mankind : Verily, I am sent to you all as the messenger of Allâh.' " (V.7:158).

So the aim of sending these Prophets and Mesengers to men and jinn was only that they should worship Allâh Alone as Allâh تعالى said :

"And I (Allâh) created not the jinn and men except they should worship Me (Alone) " (V.51:56).

And to worship Allâh means to obey Him and to do all He has ordained,—and to fear Him by abstaining from all He has forbidden.

Then those who will obey Allâh will be rewarded in Paradise, those who will disobey Him will be punished in Hell-fire

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[1] Tâghût : See Glossary.

TAUHÎD — (ISLAMIC MONOTHEISM)

Tauhîd (Islamic Monotheism) has three aspects:

(A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyyah*: To believe that there is only one Lord for all the universe, Who is its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allâh.

(B) Oneness of the Worship of Allâh; *Tauhîd-al-Ulûhiyyah*: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage) but Allâh.

(C) Oneness of the Names and the Qualities of Allâh: *Tauhîd-al-Asmâ' was-Sifât*: To believe that:

(i) We must not name or qualify Allâh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him;

(ii) None can be named or qualified with the Names or Qualifications of Allâh; e.g. *Al-Karîm*;

(iii) We must believe in all the qualities of Allâh which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allâh is present over His Throne as mentioned in the Qur'ân (V. 20:5):-

"The Most Gracious (Allâh) rose over (*Istawa)* the (Mighty) Throne (in a manner that suits His Majesty)," over the seventh heaven; and He comes down over the first (nearest) heaven to us on the day of 'Arafah (*Hajj,* i.e. the 9th of Dhul-Hijja), and also during the last third part of the night as mentioned by the Prophet صلى الله عليه وسلم , but He is with us by His Knowledge, not by His Personal-Self (*bi-Dhâtihi*).

(It is not as some people think that Allâh is present everywhere — here, there and even inside the breasts of men).

Also Allâh says:

"There is nothing like unto Him and He is the All-Hearer, the All-Seer" (V.42:11).

This holy Verse proves the quality of hearing and the quality of sight for Allâh without likening them (or giving resemblance) to any of the created things) and likewise He عز و جل also says:

"To one whom I have created with Both My Hands," (V.38:75);

and He also says:

"The Hand of Allâh is over their hands." (V.48:10).

This confirms two Hands for Allâh, but there is no similarity for them. This is the belief of all true believers, and was the belief of all the Prophets of Allâh, from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) till the last of the Prophets, Muhammad صلى الله عليه وسلم.

These three aspects of *Tauhîd* are included in the meaning of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger, Muhammad صلى الله عليه وسلم : *Wujûb al-Ittibâ'* and it is a part of *Tauhîd-al-Ulûhiyyah.*

This is included in the meaning, "I testify that Muhammad صلى الله عليه وسلم is Allâh's Messenger," and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger; صلى الله عليه وسلم ".

Allâh says:

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7)

And also Allâh says:

"Say (O Muhammad صلى الله عليه وسلم to mankind), 'If you (really) love Allâh then follow me [i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah* (legal ways of the Prophet صلى الله عليه وسلم)], Allâh will love you and forgive you of your sins.' " (V.3:31)

SHAHADA — CONFESSION OF A MUSLIM

لاإله إلا الله محمد رسول الله

Lâ ilâha illallâh, Muhammad-ur- Rasûl-Allâh

(None has the right to be worshipped but Allâh,
and Muhammad صلى الله عليه وسلم is the Messenger of Allâh).

It has been noticed that most mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. *Lâ ilâha illallâh, Muhammad-ur-Rasûl-Allâh* (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). So I consider it essential to explain something of the meanings of this great sentence (principle) in some detail:

لاإله إلا الله محمد رسول الله

Lâ ilâha illallâh, Muhammad-ur- Rasûl-Allâh

"None has the right to be worshipped but Allâh... and Muhammad صلى الله عليه وسلم is the Messenger of Allâh" has three aspects: a,b and c.

a. It is that, you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

***Point I*:** A confession with your heart that the Creator (of everything) is Allâh; it is that you have to say: "I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security." And this is called (your confession for the) "Oneness of the Lordship of Allâh," — *Tauhîd-ar-Rubûbiyyâh.*

***Point II*:** A confession with your heart that: "I testify that none has the right to be worshipped but Allâh Alone." The word "worship" (i.e. *'Ibâdah*) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allâh Alone (and none else, whether it be an angel, Messenger, Prophet 'Îsâ (Jesus) – son of Maryam (Mary), 'Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities.) So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh,...etc, and that means, — all that Allâh and His Messenger Muhammad صلى الله عليه وسلم order you to do, (in the Qur'ân and in the *Sunna* (legal ways of Prophet Muhammad صلى الله عليه وسلم) you must do, and all that Allâh and His Messenger Muhammad صلى الله عليه وسلم forbid you, you must not do. And this is called (your confession for the) "Oneness of the worship of Allâh," — *Tauhîd-al-Uluhiyyah.* And that you (mankind) worship none but Allâh.

***Point III*:** A confession with your heart that: "O Allâh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur'ân) or as Your Prophet Muhammad صلى الله عليه وسلم has named or qualified You, with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others." As Allâh says:

> "There is nothing like unto Him and He is the All-Hearer, the All-Seer." (V. 42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allâh without likening them (giving resemblance) to others, and He also says:

> "To one whom I have created with Both My Hands," (V.38:75)

and He also says:

> "The Hand of Allâh is over their hands." (V.48:10)

This confirms two Hands for Allâh, but there is no similarity for them. Similarly Allâh says:

> "The Most Gracious (Allâh) rose over (*Istawa)* the (Mighty) Throne (in a manner that suits His Majesty)." (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allâh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allâh's Messenger (Muhammad صلى الله عليه وسلم) asked her as to where Allâh is. He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of 'Arafah (*Hajj,* i.e. the 9th of Dhul-Hijja), as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (*bi-Dhâtihi*). It is not, as some people say that Allâh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) "Oneness of the Names and Qualities of Allâh" — *Tauhîd-al-Asmâ' was-Sifât* and this is the right belief, the belief which was followed by the Messengers of Allâh [from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), Dâwûd (David), Sulaimân (Solomon), 'Îsâ (Jesus) to Muhammad عليهم الصلاة والسلام and the Companions of Prophet Muhammad صلى الله عليه وسلم] and the righteous followers of these Messengers عليهم السلام .

Point IV: A confession with your heart: "O Allâh! I testify that Muhammad صلى الله عليه وسلم is Your Messenger." That means that none has the right to be followed after Allâh, but the Prophet Muhammad صلى الله عليه وسلم as he is the last of His Messengers. As Allâh says:

> "Muhammad (صلى الله عليه وسلم) is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything." (V.33:40).
>
> "And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it and whatsoever he forbids you, abstain from it,"(V.59:7).

And Allâh says:

> "Say (O Muhammad صلى الله عليه وسلم to mankind): 'If you (really) love Allâh, then follow me (i.e. accept Islamic Monothesim, follow The Qur'ân and The Sunnah).' " (V.3:31)

As for others than Muhammad صلى الله عليه وسلم, their statements are to be taken or rejected as to whether these are in accordance with Allâh's Book (i.e. the Qur'ân) and with the *Sunnah* (legal ways, orders, acts of worship, statements) of the Prophet صلى الله عليه وسلم or not. As the Divine revelation has stopped after the death of Prophet Muhammad صلى الله عليه وسلم and it will not resume except at the time of the Descent of 'Îsâ (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic

Hadîth (i.e. narration of Prophet Muhammad صلى الله عليه وسلم). (*Sahih-Al-Bukhari*, Vol. 3, *Hadîth* No. 425).

B. It is essential to utter: *Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh* (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh.) As it has come in the statement of the Prophet Muhammad صلى الله عليه وسلم to his uncle Abû Tâlib at the time of the latter's death: "O uncle, if you utter it (*Lâ ilâh illallâh, Muhammad-ur-Rasûl Allâh,* none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection." Similarly, when Abû Dharr Al-ghifârî embraced Islam, he went to *Al-Masjid-al-Harâm* and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

C. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of *Lâ ilâha illallâh Muhammad Rasul Allâh* — none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and ask His Forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears)will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book. Allâh says:

> "Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allâh's Messengers; 'Îsâ (Jesus), son of Maryam (Mary)] as *Auliyâ'* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islamic Monotheism).
>
> "Say (O Muhammad صلى الله عليه وسلم): 'Shall We tell you the greatest losers in respect of (their) deeds?' "Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! "They are those who deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. "That shall be their recompense, Hell; because they disbelieved and took My *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery. "Verily! Those who believe (in the Oneness of Allâh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment. Wherein they

shall dwell (forever). No desire will they have to be removed therefrom. "Say (O Muhammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid"Say (O Muhammad صلى الله عليه وسلم): I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God, — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak'at* prayer, and act upon the five principles of Islam, as narrated by Ibn 'Umar رضي الله عنه in the Book, *Sahih Al-Bukhari,* Vol.1 *Hadîth* No.7:-

Narrated Ibn 'Umar رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said: Islam is based on the following five (principles):

1. To testify *Lâ ilâha illallâh wa anna Muhammad-ur-Rasul-Allâh* (none has the right to be worshipped but Allâh and that Muhammad is The Messenger of Allâh).
2. To perform *(Iqâmat) As-Salât* [1].
3. To pay *Zakât* [2].
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fast) during the month of Ramadân.

and must believe in the six articles of Faith, i.e. to believe in:

(1) Allâh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection,and (6) *Al-Qadar* (Divine Preordainments i.e. whatever Allâh has ordained must come to pass)

IMPORTANT NOTE:-

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allâh's sake only without any show off or gaining praise or fame, etc.

(2) Such a deed must be performed in accordance with the *Sunnah* (legal ways, orders, acts of worship. statements) of Allâh's Messenger Muhammad bin 'Abdullah, the last (end) of all the Prophets and the Messengers عليهم السلام .

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[1] See the Glossary.

[2] See the Glossary.

Ash- Shirk and *Al-Kufr*

POLYTHEISM AND DISBELIEF

Salvation of all mankind from the greatest sin against Allâh

It is essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is *Shirk*

Shirk implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from others besides Allâh.

Almighty Allâh says:

> “Verily, Allâh forgives not that partners should be ascribed to Him in worship, but He forgives except that (anything else) to whom He pleases; and whoever ascribes partners to Allâh in worship, has indeed invented a tremendous sin.”(V. 4:48).

Almighty Allâh says:

> “Then when the Trumpet is blown, there will be no kinship among them on that Day, nor will they ask of one another.
>
> “Then those whose scales (of good deeds) are heavy, — these! they are the successful.
>
> “And those whose scales (of good deeds) are light, — they are those who lose their ownselves; in Hell will they abide.”
>
> “The Fire will burn their faces, and they will grin with displaced lips (disfigured).”
>
> “(It will be said) ‘Were not My Verses (this Qur’ân) recited to you and then you used to deny them?’
>
> “They will say: ‘Our Lord! Our wretchedness overcame us and we were an erring people.
>
> “Our Lord! Bring us out of this; if ever we return (to evil) then indeed we shall be *Zâlimûn* (polytheists, oppressors, unjust, and wrongdoers).’
>
> “He (Allâh) will say: ‘Remain you in it with ignominy! And speak you not to Me!’ (V. 23:101-108).
>
> “And whoever invokes (or worships) besides Allâh, any other *ilâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kafirûn* (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.” (V. 23:117).

Ash-Shirk

POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

Definition: *Shirk* basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or believing that the source of power, harm or blessings is from others besides Allâh.

Types: There are three types of *Shirk,* namely:

(1) *Ash-Shirk-al-Akbar*, i.e. major *Shirk*

(2) *Ash-Shirk-al-Asghar*, i.e. minor *Shirk*

(3) *Ash-Shirk-al-Khafi*, i.e. inconspicuous *Shirk.*

Manifestations: (1) *Ash-Shirk-al-Akbar* (The major *Shirk*): The major and serious polytheistic form, has four aspects:

(a) *Shirk-ad-Du'â,* i.e. invocation.This aspect implies invoking, supplicating or praying to other deities besides Allâh.

Almighty Allâh says:

> "And when they embark on a ships they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others," (V.29:65)

(b) *Shirk-al-Niyyah wal-Iradah wal-Qasd.* This aspect implies intentions, purpose and determination in acts of worship or religious deeds not for the sake of Allâh but directed towards other deities.

Almighty Allâh says:

> "Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do."(V. 11:15,16)

(c) *Shirk-at-Tâ'ah.* This aspect implies rendering obedience to any authority against the Order of Allâh.

Almighty Allâh says:

> "They (Jews and Christians) took their *Rabbis* and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One *Ilâh* (God i.e., Allâh), *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). Praise and

> Glory is to Him (far above is He) from having the partners they associate (with Him)." (V.9:31).

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adî bin Hâtim said, "O Allâh's Prophet! They do not worship them (*rabbis* and monks)." Allâh's Messenger said, "They certainly do. They (i.e. *Rabbis* and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them."(Narrated by *Ahmad, At-Tirmidhi,* and *Ibn Jarir*). (*Tafsir At-Tabari,* Vol.10, Page No. 114).

(d) *Shirk-al-Mahabbah.* This implies showing the love which is due to Allâh Alone to others than Him.

Almighty Allâh says:

> "And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment." (V. 2:165)

(2) ***Ash-Shirk-al-Asghar*** *Ar-Riyâ'* (The minor *Shirk*, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this catagory.

Almighty Allâh says:

> "Say (O Muhammad صلى الله عليه وسلم) : 'I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God — i.e Allâh). So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.' " (V. 18:110)

(3) ***Ash-Shirk-al-Khafi*** (The inconspicuous *Shirk*). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allâh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad صلى الله عليه وسلم said:

> "*Ash-Shirk-al-Khafi* in the Muslim nation is more inconspicuous than the creeping of a black ant on black rock in the pitch-darkness of the night." And this inconspicuous *Shirk* is expiated by saying thrice the following sentences every day: "O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of."

Al-Kufr

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: to believe in —

(1) Allâh,
(2) His angels,
(3) His Messengers,
(4) His revealed Books,
(5) The Day of Resurrection, and
(6) *Al-Qadar*, Divine Preordainments (i.e. whatever Allâh عز و جل has ordained must come to pass).

There are two aspects of disbelief:

(1). The major disbelief (*Al-Kufr-al-Akbar*): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):-

(a) *Kufr-at-Takdhîb*. This implies disbelieving the divine truth or denying of any of the articles of Faith.

Almighty Allâh says:

> "Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur'ân, the Prophet (Muhammad صلى الله عليه وسلم), the Islamic Monotheism,] when it comes to him. Is there not in Hell an abode for the disbelievers? " (V. 39:32)

(b) *Kufr-al-Ibâ' wat-Takabbur ma'at-Tasdîq*. This implies rejection and arrogance to submit to Allâh's Commandments after conviction of their truth.

Almighty Allâh says:

> "And (remember) when We said to the angels: 'Prostrate yourself before Adam.' And they prostrated except *Iblis*, he refused and was proud and was one of the disbelievers (disobedient to Allâh)." (V. 2:34).

(c) *Kufr-ash-Shakk waz-Zann*. This implies doubting or lacking of conviction in the six articles of Faith.

Almighty Allâh says:

> "And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: 'I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.' His companion said to him during the talk with him: 'Do you disbelieve in Him Who created you out of dust (i.e. your

> father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.' " (V.18:35-38)

(d) *Kufr-al-I'râd.* This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

Almighty Allâh says:

> "We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned." (V.46:3)

(e) *Kufr-an-Nifâq*. This implies hypocritical disbelief.

Almighty Allâh says:

> "They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:2-3)

(2) The minor disbelief (*Al-Kufr-al-Asghar*): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed *Kufrân-Ni'mah*. This implies disbelief manifesting itself in ungratefulness for Allâh's Blessings or Favours.

Almighty Allâh says:

> 'And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه وسلم) which they (its people) used to do." (V.16:112).

An-Nifâq

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

(A) Hypocrisy in Belief.

(B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To belie the Messenger (Muhammad صلى الله عليه وسلم)
2. To belie some of all that was brought by the Messenger (Muhammad صلى الله عليه وسلم) (e.g. the Qur'ân, the *Sunnah*, laws and principles of Islam).
3. To hate the Messenger (Muhammad صلى الله عليه وسلم).
4. To hate some of that which was brought by the Messenger (Muhammad صلى الله عليه وسلم). e.g. Islamic Monotheism, etc.
5. To feel happy at the disgrace of or the set back for the religion of Allâh's Messenger (Muhammad صلى الله عليه وسلم).
6. To dislike that the religion of Allâh's Messenger (Islamic Monotheism) becomes victorious. (not being pleased at the victory of Islam).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh's Messenger صلى الله عليه وسلم :- The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
4. And in another narration of the Prophet صلى الله عليه وسلم : Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
5. Whenever he makes a covenant, he proves himself treacherous.

JESUS AND MUHAMMAD
(peace be upon them)
IN THE BIBLE AND THE QUR'AN
BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

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INTRODUCTION

All praise is to the One to Whom all Dignity, Honour and Glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allâh and the worship of creatures.

Peace and Blessings of Allâh be upon all the Prophets and Messengers, especially on Muhammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.

JESUS AND THE DEVIL IN THE BIBLE

In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:

"It is written again, Thou shalt not tempt the Lord, thy God."

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allâh; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):

"Thou shalt worship the Lord, thy God; And Him only shalt thou serve."
— Matthew 4:10.

CHILDREN OF GOD

Jesus never called himself *Son of God* as far as I know — but he used to call himself the 'Son of Man' (Mark 2:10) although he heard himself being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In Matthew 5:9 we read:

> "Blessed are the peace-makers, for they shall be called the children of God."

In Matthew 5:45 —

> "That ye may be children of your Father which is in heaven..."

GOD THE FATHER

In Matthew 5:48 —

> "Be ye therefore perfect, even as your Father which is in heaven is perfect."

In Matthew 6:1 —

> "... otherwise ye have no reward of your Father which is in heaven."

Matthew 7:21 —

> "Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven."

N.B. The word 'Lord' here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:

> "Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 —

> "At that time Jesus answered and said, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.'"

JESUS THE WORSHIPPER

Matthew 14:23 —

> "And when he had sent the multitudes away, he went up into a mountain apart to pray....."

I say: If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allâh as mentioned in the Qur'ân:

> "O mankind! it is you who stand in need of Allâh but Allâh is Rich (Free of all wants and needs), Worthy of all praise" (V.35:15).

And in V.19:93 of the Qur'ân:-

> "There is none in the heavens and the earth but comes unto the Most Gracious (Allâh) as a slave."

A BIBLICAL STORY

Matthew 15:22-28 —

> "And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, 'Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.' But he answered her not a word. And his disciples came and besought him, saying; 'Send her away, for she crieth after us.' But he answered and said, 'I am not sent but unto the lost sheep of the house of Israel.'
>
> Then came she and worshipped him, saying, 'Lord, help me.' But he answered and said, 'It is not meet to take the children's bread and to cast it to dogs.'
>
> And she said, 'Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.'
>
> Then Jesus answered and said unto her, 'O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.' "

In this story about a woman from Canaan there are noteworthy points:

(1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).

(2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.

(3) Tribal pride of descendance and prejudice against others and calling them dogs.

(4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF ALLâH.

Matthew 19:16-17 —

> "And behold, one came and said unto him, 'Good master, what good thing shall I do that I may have eternal life?' And he said unto him,

> 'Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.' "

In the above verses we note this acknowledgment of his submissiveness (to Allâh's Will).

Matthew 21:45-46 —

> "And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet."

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

JESUS: A SERVANT OF ALLâH.

Matthew 23:8 —

> 'But be not ye called Rabbi: for one is your master, even Jesus, and all ye are brethern."

Here it is clearly proved that Jesus was servant of Allâh, and that there is only One Master and He is Allâh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 —

> "And call no man your father upon the earth: for one is your Father which is in heaven."

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 —

> "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but Allâh, thus Jesus' knowledge is imperfect like all other men; Allâh Alone is All-Knowing, Omniscient.

Matthew 26:39 —

> "And he (Jesus) went a little farther, and fell on his face and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.' "

We note here that the person speaking is unaware of Allâh's Will and realizes the fact that he is a servant of Allâh. He (Allâh) Alone can cause the change.

THE COMPILATION OF THE BIBLE

Matthew 27:7-8 —

> "And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day."

From these verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

Matthew 27:46 —

> "And about the ninth hour Jesus cried with a loud voice, saying, 'Eli,Eli, lama sabachthani? (My God, My God, why hast Thou forsaken me?')"

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allâh. Further, it is incredible that such words should come out from a Prophet of Allâh because Allâh never breaks His Promise and His Prophets never complained against His Promise.

JESUS: PREACHER OF MONOTHEISM (*TAUHID*)

In John 17:3 —

> "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent."

In Mark 12:28-30 —

> "And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' And Jesus answered him: 'The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.' "

In Mark 12:32 —

> "And the scribe said unto him, 'Well, Master, thou hast said the truth: for there is One God; and there is none other but He.' "

In Mark 12:34 —

> "...he (Jesus) said unto him, 'Thou art not far from the kingdom of God...' "

In these verses, Jesus (peace be upon him) himself had testified that Allâh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allâh. Therefore whoever associates partners with Allâh or believes in the Trinity is far away from the Kingdom of Allâh, and whoever is far away from the Kingdom of Allâh he is the enemy of Allâh.

In Matthew 24:36 —

> "But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only."

I say: A similar text was quoted from Matthew which is exactly as proclaimed by the Qur'ân in that none knows when the Hour will come except Allâh. This establishes the fact that Jesus was subservient to Allâh and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

In John 20:16 —

> "Jesus said unto her, 'Mary'. She turned herself, and sayeth unto him, 'Rabboni', which is to say, Master, Jesus saith unto her, 'Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.' Mary Magdalene came and told the disciples that she has seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testified that Allâh is his God and their God, making no difference between him and them in the worship of the One Allâh. Whoever believes that Jesus is God has indeed blasphemed against Allâh and betrayed Jesus and all the Prophets and Messengers of Allâh.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him صلى الله عليه وسلم)

John 14:15-16 —

> "If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever."

Muslim theologians have said that "another Comforter" is Muhammad, the Messenger of Allâh; and him to "abide forever" means the perpetuity of his laws and way of life (*Shari'ah*) and the Book (Qur'ân) which was revealed to him.

John 15:26-27 —

> "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."

John 16:5-8 —

> "But now I go my way to Him that sent me and none of you asketh me 'Whither goest thou?' But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment."

John 16:12-14 —

> "I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you."

John 16:16 —

> "A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad صلى الله عليه وسلم the Messenger of Allâh. This 'person' whom Jesus prophesied will come after him is called in the Bible 'Parqaleeta' This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'Comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muhammad' (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.

(2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty four hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 —

> 'And Jesus stood before the governor: The governor asked him, saying, 'Art thou the king of the Jews!' And Jesus said unto him, 'Thou sayest': And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, 'Hearest thou not how many things they witness against thee?' And he answered him never (to) a word..."

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): "O Lord, why hast Thou forsaken me?" How could he have remained silent when the truth was being challenged? He was known for his soul-inspiring sermons challenging the learned Jewish *Rabbis*. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur'ân by Allâh in a crystal clear manner: V. 4:157,158.—

> "And because of their saying (in boast): 'We killed Messiah Jesus, son of Mary, the Messenger of Allâh'; — but they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allâh raised him (Jesus) up (with his body and soul) unto Himself (and he عليه السلام is in the heavens).. And Allâh is Ever All-Powerful, All-Wise."

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says — it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified, for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: "O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?

Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?

Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice." Peter said unto him, "Although I should die with thee, yet will I not deny thee." Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?

Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: 'You are the king of Israel according to your claim.' They severely degraded him.

(11) Who finally decided to pass the death sentence against him?

Matthew says: He was Pontius Pilate, who was at that time the governor of Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: "Is it true what they have said?" He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife went to the governor and she said to him: "Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

> Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?"

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allâh, in the Qur'ân warns, the Jews and the Christians against their blasphemy; that Jesus is an incarnation of God (Allâh) or the son of God (Allâh) or in rejecting him totally; and that they must believe in him as a Messenger of Allâh only:

> "And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allâh and a human being) before his (Jesus عليه السلام or a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them." (V.4:159).

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Appendix III

BRIEF INDEX

(Bold numericals in the reference numbers denote *Sûrah* Nos .while other numericals show the *Ayât* Nos.)

Aaron (Harûn) **2**:248; **4**:163; **6**:84; **7**:122,142; **10**:75; **19**:28,53; **20**:30,70, 90,92; **21**:48; **23**:45; **25**:35; **26**:13,48; **28**:34; **37**:114,120.

'Abasa, S.**80**; **74**:22

Ablutions (*Wûdû*), **4**:43; **5**:6

Abraham (Ibrâhîm) S.14; **2**:124-127, 130, 132, 133, 135, 136, 148, 258, 260; **3**:33, 65, 67, 68, 84, 95, 97; **4**:54, 125, 163; **6**:74, 75, 83, 161; **9**:70, 114; **11**:69, 74-76; **12**:6, 38; **14**: 35; **15**:51; **16**:120,123; **19**:41, 46, 58; **21**:51,60,62,69; **22**:26, 43, 78; **26**:69; **29**:16, 31; **33**:7; **37**:83,104,109; **38**:45; **42**:13; **43**:26; **51**:24; **53**:37; **57**:26; **60**:4; **87**:19

Abrâr, **3**:193, 198; **76**:5; **82**:13; **83**:18-22

Abû Lahab (Father of Flame), **111**:1-5

'Âd people, **7**:65-74; **9**:70; **11**:59; **14**:9; **22**:42; **25**:38; **26**:123; **29**:38; **38**:12; **40**:31; **41**:13,15; **46**:21; **50**:13; **51**:41; **53**:50; **54**:18; **69**:4-6; **89**:6

Âdam, **2**:31, 33, 34, 35, 37; **3**:33,59; **5**:27; **7**:11, 19, 26, 27, 31, 35, 172; **17**:61, 70; **18**:50; **19**:58; **20**:116, 117,120,121; **36**:60

'*Âdiyât*, S.**100**

'*Adn* Paradise, **9**:72; **13**:23;**16**:31; **18**:31; **19**:61; **20**:76; **35**:33; **38**:50; **40**:8; **61**:12; **98**:8

Ahmad, **61**:6

Ahqâf, S.**46; 46**:21

Ahzâb, S. **33; 11**:17; **13**:36; **19**:37; **38**:11,13; **40**: 5,30; **43**:65

Aikah, dwellers of, **15:78**; **26**:176; **38**:13; **50**:14

A'lâ S. **87**, **87**:1; **92**:20

'Alaq, S.**96**

Âl-'Imrân, S.3

Allâh. The word Allâh has occured in the Qur'ân more than 3000 times.

Alyasa' , (see Elisha)

Amânah, Trust and Allâh prescribed duties etc., **2**:283; **4**:58; **8**:27; see Trust

Angel or Angels. These words occur more than 100 times.

'Ankabût, S.**29**

Apostates, **47**:25

A'râf; S.**7; 7**:266,48

Arafât, **2**:198

Argue,

- not on behalf of those who deceive themselves, **4**:107
- you argued for them in this world, but who will on the Day of Resurrection, **4**:109

'Asr, S.**103**

Ayat Al-Kursi, **2**:255

Backbiter, **49**:12; **104**:1

Badr (battle of), **3**:13

- lessons from, 8:5-19, 42-48

Al-Bait-ul-Ma'mûr, **52**:4

Bakkah (Makkah), **3**:96

B'al, **37**:125

Balad, S. **90**

Balance, 7:8,9; **17**:35; **21**:47; **55**:7-9; **57**:25; **101**:6-9

Banû An-Nadîr, **59**:2-6, 13.

Baqarah, S.**2**

Barâ'a (See *Taubah*), S.**9**

Barzakh, (Barrier), **23**:100; **25**:53; **55**:20; also see **18**:94-97; **34**:54; **36**:9 (barrier)

Baiyinah, S.**98**

Beast (of the Last Days), **27**:82

Bedouins, **9**:90,97-99,101,120; **48**:11, 16; **49**:14

Bee, **16**:68,69
Believers. This word occurs more than 200 times in the Noble Qur'ân. Mentioning every place will make the Index very big.
Bequest, **2**:180,240; **4**:7,12; **36**:50;
Betray (deceive, fraud), **2**:187; **4**:107; **5**:13; **8**:27,58,71; **12**:52; **22**:38; **66**:10
Birds, **2**:260; **3**:49; **5**:110; **6**:38; **12**:36,41; **16**:79; **21**:79; **22**:31; **24**:41; **27**:16,17,20; **34**:10; **38**:19; **56**:21; **67**:19; **105**:3.
Blood-money (*Diya*), **2**:178,179; **4**:92; **17**:33
Book. This word occurs more than 300 times in the Noble Qur'ân. Mentioning every place will make the Index very big.
Booty, war, **4**:94. **8**:41; *Fai*, **59**:6-8; *Ghulul,* **3**:161 (See spoils)
  taking illegally, **3**:162
Bribery, **2**:188
Budn, **22**:36
Burden
  of another, no bearer of burdens shall bear the, **35**:18; **39**:7; **53**:38
  disbelievers will bear also the burdens of others, **16**:25; **29**:13
  evil indeed are the burdens that they will bear, **6**:31,164
  Allâh burdens not a person beyond his scope, **2**:286; 7:42; **23**:62
Burûj (Big stars), S. **85; 85**:1; **15**:16; **25**:61
Camel, **6**:144; 7:40; 77:33; **88**:17
Captives, **4**:25; **8**:67, 70, 71; **9**:60; **33**:26,27;**76**:8 (see also Prisoners of war)
Cattle, **3**:14; **4**:119; **5**:1; **6**:136,138, 139,142; 7:179; **10**:24; 16:5-8,10,66,80; **20**:54; **22**:28,30,34; **23**:21; **25**:44,49; **26**:133; **32**:27; **35**:28; **36**:71-73; **39**:6; **40**:79; **42**:11; **43**:12,13; **47**:12; 79:33; **80**:32.
Cave of Thawr, **9**:40
Cave, people of the **18**:9-22, 25,26
Certainty with truth, **56**:95; **69**:51;
Charity, *(Sadaqah),* **2**:196,263, 264, 270, 271,273; **4**:114; **9**:58,75,76-79,103,104; **57**:18; **58**:12,13
  objects of charity and *Zakât,* **2**:273; **9**:60
Children **2**:233; **42**:49,50
  lost are they who have killed their, from folly, without knowledge, **6**:140
Christ, (see Jesus)
Christians. This word occurs more than 600 times in the Noble Qur'ân. Mentioning every place will make the Index very big.
Cities overthrown, **69**:9
City of security, **95**:3
Confederates, **33**:9, 22 — see *Ahzâb.*
Consultation, mutual, **42**:38
Creation,
  begins and repeated, **10**:4; **21**:104; **27**:64; **29**:19,20
  a new, **17**:49, 98; **35**:16
  with truth, **15**:85; **16**:3; **29**:44; **39**:5; **44**:39; **45**:22; **46**:3
  not for play, **21**:16,17; **24**:115
  every living thing made from, **21**:30; **24**:45; **25**:54
    of man, **4**:1; **6**:2; **15**:26,28,33; **16**:4; **21**:30; **22**:5;**23**:12-14; **25**:54; **32**:7-9; **35**:11; **36**:77,78; **37**:11; **39**:6; **40**:67; **49**:13; **55**:14; **56**:57-59; **75**:37-40; **76**:1,2; 77:20-23; **80**:18,19; **86**:5-8; **96**:2
  the first form of **56**:62
  in six Days, 7:54; **11**:7; **32**:4; **50**:38; **57**:4
  in pairs, **13**:3; **30**:8; **36**:36; **42**:11; **43**:12; **51**:9,49; **53**:45
  variety in, **35**:27,28
  Allâh commands "Be!" — and it is, **2**:117; **16**:40; **36**:82; **40**:68

  as the twinkling of an eye, **54**:50
  night and day, sun and moon, **39**:5
  of heaven and earth greater than, of mankind, **40**:57; **79**:27
  purpose of, **51**:56
Crow, **5**:31
Criterion, **2**:53,185; **3**:4; **8**:29,41; **21**:48; **25**:1
Dahr,(see *Insân,)* S. **76; 45**:24
  time, **76**:1; **103**:1
David, **4**:163; **6**:84; **21**:78-80; **5**:78; **34**:10,13; **38**:17-30; **17**:55
  fights Goliath, **2**:251
Dawâbb or *Dâbbah* (moving living creature etc.) **2**:164; **6**:38; **8**:22,55; **11**:6, 56; **16**:49,61; **22**:18; **24**:45; **27**:82; **29**:60; **31**:10; **34**:14; **35**:28,45; **42**:29; **45**:4
Days. This word occurs more than 500 times in the Noble Qur'ân. Mentioning every place will make the Index very big.
Dead will be raised up, **6**:36
Death. This word occurs more than 200 times in the Noble Qur'ân. Mentioning every place will make the Index very big.
Debts, **2**:280, 282; **4**:11,12
Decree,
  for each and every matter, there is a, **13**:38
  never did We destroy a township but there was a known, for it, **15**:4
  of every matter is from Allâh, **44**:5
  when He decrees a matter, He says only, "Be!" — and it is, **2**:117; **36**:82; **40**:68
Deeds,
  evil, beautified for them, **47**:14
  to us our, to you your deeds, **28**:55; **42**:15; **45**:15
  good and bad, are for and against his ownself, **41**:46
  fastened man's, to his own neck, **17**:13
Degrees, according to what they did, **6**:132
Desire, those follow their evil, **47**:14,16
  who has taken as his god his own, **25**:43
Despair not of the Mercy of Allâh, **39**:53
21:87,88; **68**:48-50 (see also Jonah)
Dhâriyât, S. **51**
Dhikr, **8**:205; **15**:6,9
Dhûl-Kifl, **21**:85, **38**:48
Dhûl-Qarnain, **18**:83-98
Dhun-Nûn (Companion of the Fish),
Disbelievers. This word occurs more than 200 times in the Noble Qur'ân. Mentioning every place will make the Index very big.
Disease in the hearts of hypocrites and disbelievers, **2**:10; **5**:52; **8**:49; **9**:125;**22**:53; **24**:50; **33**:12, 32, 60; **47**:20, 29; **74**:31
Distress, after it there is security, **3**:154
Distribution of war-booty, **8**:41; *Fai* (booty), **59**:7-8
Ditch, people of the, **85**:4-10
Divorce, **2**:228-232, 236,237, 241; **65**:1-7; see also **4**:35 (see also *Zihâr).*
Donkeys (Ass), **2**:259; **16**: 8; **31**:19; **62**:5; **74**:50
Drink,
  alcoholic, **2**:219; **5**:90
  pure, **37**:45; **76**:21
  pure sealed wine, **83**:25
  white delicious, **37**:46
Duhâ, S **.93**
Dukhân, S. **44**
Earth. This word occurs more than 200 times in the Noble Qur'ân. Mentioning every place will make the Index very big.
Elephant army, **105**:1-5
Elias (Elijah; Ilyâsîn) **6**:85; **37**:123-132
Elisha, (Alyasa') **6**:86; **38**:48
Enoch, (see Idris)
Event, **56**:1; **69**:15

Evil, **4**:123; **10**:27-30; **19**:83; **59**:15
  should not be uttered in public, **4**:148
  comes from ourselves, but good from Allâh, **4**:79; **42**:48
  pardon an, **4**:149
  recompensed, **6**:160; **42**:40
  who devise, plots, **16**:45-47
  was the end, **30**:10
  has appeared on land and sea, **30**:41
  repel/defend, with good, **13**:22; **23**:96; **41**:34
  changed, for the good, **7**:95
  those follow their, desires, **47**:14,16
  deeds beautified for them, **47**:14
Excess,
  forbidden in food, **5**:87
  in religion, **4**:171; **5**:77-81
Eyes, ears and skins will bear witness against sinners, **41**:20-23
Ezra, ('Uzair) **9**:30
Face or Countenance of Allâh, **2**:115,272; **6**:52; **13**:22; **18**:28; **28**:88; **30**:38,39; **55**:27; **76**:9; **92**:20
Fair-seeming, Allâh has made, to each people its own doings, **6**:108
Faith (Belief), **2**:108; **3**:167,177,193; **5**:5; **9**:23; **16**:106; **30**:56; **40**:10; **42**:52; **49**:7,11,14; **52**:21; **58**:22; **59**:9,10
  rejectors of, **3**:116
  increase in, **3**:173
  with certainty, **44**:7; **45**:4,20; **51**:20
  He has guided you to the, **49**:17
Fajr, S.**89**
Falaq, S. **113**
False conversation about Verses of Qur'ân, **6**:68
False gods,
  besides Allâh, idols and so-called partners **7**:194-198; **16**:20,21,72,86; **21**:22,24; **34**:22,27; **41**:47,48; **46**:5,6; **53**:19-24; **71**:23,24 (see also Taghût.)
  insult not those whom they worship besides Allâh, **6**:108
Falsehood (*Bâtil*), **2**:42; **3**:71; **8**:8; **9**:24; **13**:17; **17**:81; **21**:18; **22**:62; **29**:52,67; **31**:30; **34**:49; **40**:5; **41**:42; **42**:24; **47**:3
Fastened man's deeds to his own neck, **17**:13
Fasting, **2**:178,183,184,185, 187, 196; **4**:92; **5**:89,95; **19**:26; **33**:35
  eat and drink until white thread appears distinct from the black thread, **2**:187
Fath, S. **48**
Fâtihah, S. **1**
Fâtir, S. **35**
Fear. This word occurs more than 1000 times in the Noble Qur'ân. Mentioning every place will make the Index very big.
Fidyah (ransom),
  of fast, **2**:196
  for freeing the captives, **8**:67
  ransom offered by disbelievers, **3**:91; **5**:36,37; **10**:54; **13**:18
Fig, **95**:1
Fighting,
  in the way of Allâh, against disbelievers, **2**:190-193,244; **4**:84,95; **8**:72,74,75; **9**:12-16,20,24,36,123; **47**:4; **61**:11
  ordained, **2**:216
  in sacred months, **2**:217; **9**:5
  by Children of Israel, **2**:246-251
  in the Cause of Allâh, and oppressed men and women, **4**:74-76
  till no more *Fitnah*, **8**:39
  twenty overcoming two hundred, **8**:65
  against those who believe not in Allâh, **9**:29
  permission against those who are wronged, **22**:39-41
  and the hypocrites, **47**:20
  exemptions from, **48**:17
Fîl, S. **105**
Firdaus Paradise, **18**:160; **23**:11

Fire. This word occurs more than 200 times in the Noble Qur'ân. Mentioning every place will make the Index very big.
Fly, **22**:73
Food,
  lawful and unlawful, (*Halâl* and *Harâm*), **2**:168,172,173; **5**:1,3-5,88; **6**:118, 119,121,145,146; **16**:114-118; **23**:51
  no sin for what ate in the past, **5**:93
  transgress not, **5**:87
  make not unlawful which Allâh has made lawful, **5**:87; 7:32; **16**:116
Forbidden conduct, **6**:151,152; 7:33
Forgiveness, **2**:109; **4**:48,110,116; 7:199; **39**:53; **42**:5,40-43; **45**:14; **53**:32; **57**:21
  a duty of Believers, **42**:37; **45**:14
  by Believers, for people of the Scripture, **2**:109
  Allâh forgives to whom He pleases, **4**:48
  Allâh forgives not setting up partners in worship with Him, **4**:48,116
  whoever seeks Allâh's, **4**:110
  not to ask Allâh's, for the *Mushrikûn*, **9**:113
  Allâh forgives all sins, **39**:53
  angels ask for, for those on the earth, **42**:5
  forgive, when they are angry, **42**:37
  forgive and make reconciliation, **42**:40
  Believers to forgive those who hope not for the Days of Allâh, **45**:14
  for those who avoid great sins and the *Fawâhish*, **53**:32
  race one with another in hastening towards, **57**:21
Fraud, **83**:1-6 (see Betray)
Free will,
  limited by Allâh's Will, **6**:107; **10**:99; 74:56; **76**:31; **81**:28,29
  whosoever wills, let him:
    believe and disbelieve, **18**:29
    take a path to his Lord, **76**:29
    walk straight, **81**:28
Friday prayers, **62**:9-11
Fruits, **6**:41; **16**:11
  in Paradise, in plenty, **43**:73
  every kind of, **47**:15
  as they desire, 77:42
Fujjâr, **82**:14-16; **83**:7
Furqân, S.**25**
Fussilat (see *Hâ Mîm*), S.**41**
Gabriel, (Jibrîl) **2**:97,98; **26**:193; **66**:4; **81**:19-21
  Rûh, **26**:193; **67**:12; **70**:4; **78**:38; **97**:4
  Rûh-ul-Qudus, **2**:87, 253; **5**:110; **16**:102
Gambling, **2**:219; **5**:90
Game, in a state of *Ihrâm*, **5**: 94-96
Ghâfir (see *Mu'min*), S. **40**
Ghâshiyah, S. **88**
Ghusl, **4**:43; **5**:6
Gifts, **30**:39
Goliath, (Jâlût) **2**: 249-251
Good (Days), **3**:140
  you dislike a thing which is, and like which is bad, **2**:216
  to be rewarded, **4**:85; **28**:54
  rewarded double, **4**:40; **28**:54
  rewarded ten times, **6**:160
  increased, **42**:23
  for those who do, there is good and the home of Hereafter, **16**:30
  is for those who do good in this world, **39**:10
  Allâh rewards those who do, with what is best, **53**:31
  is there any reward for, other than good, **55**:60
  do, as Allâh has been good to you, **28**:77
Good and Evil,
  good is from Allâh and evil is from yourself, **4**:79
  if you do good, for your ownselves and

if you do evil, against yourselves, **17**:7; **41**:46
repel evil with good, **23**:96; **28**:54; **41**:34
good and the evil deed cannot be equal, **41**:34
every person will be confronted with all the, he has done, **3**:30
(see also *Muhsînûn)*
Good deed,
disclose or conceal it, **4**:149
strive as in a race in, **5**:48
Gospel, **3**:3,48,65; **5**:46,47,66,68,110; **7**:157; **9**:111; **48**:29; **57**:27.
Great News, **78**:1-5
Greeting, **4**:86; **10**:10; **14**:23; **33**:44; **25**:75; **24**:61
Hadîd, S. **57**
Hady (animal for sacrifice), **2**: 196, 200
Hajj (Pilgrimage), **2**:158, 196-203; **3**:97; **5**:2; **22**:30
Hajj, S. **22**
Hâmân, **28**:6, 38; **29**:39; **40**:24,36,37
Hands and legs will bear witness, **36**:65
Hâqqah, S.**69**
Hardship, there is relief with every, **94**:56
Hârûn, (see Aron).
Hârût, **2**:102
Hashr, S.**59**
Hearts,
hardened, **2**:74; **22**:53; **39**:22; **57**:16
sealed, **7**:100,101; **40**:35; **47**:16; **63**:3
covered, **17**:46; **41**:5
locked up, **47**:24
divided, **59**:14
filled with fear, **22**:35
in whose, there is a disease, **2**:10; **5**:52; **8**:49; **9**:125; **22**:53; **24**:50; **33**:12,32,60; **47**:20,29; **74**:31
Heavens,
to Allâh belong the unseen of the, **16**:77
created not for a play, **21**:16
and the earth were joined together, **21**:30
there is nothing hidden in the, **27**:75
created without any pillars, **31**:10
will be rolled up in His Right Hand, **39**:67
creation of seven heavens in two days, **41**:12
adorned nearest heaven with lamps, **41**:12
to Allâh belong all that is in the, **45**:27; **53**:31
seven heavens, one above another, **67**:3
Hell. This word occurs more than 200 times in Noble Qur'ân. Mentioning every place will make the Index very big.
Hereafter,
better is the house in the, **6**:32; **7**:169
which will be the end in the, **6**:135
Zâlimûn will not be successful (in), **6**:135
home of the, **12**:109; **16**:30; **28**:83; **29**:64
who believe not in the, **17**:10
reward of the, **42**:20
better than silver and gold, **43**:33-35
only for the *Muttaqûn*, **43**:35
punishment of, **68**:33
better and more lasting, **87**:17
better than the present, **93**:4
Highways, broad, **21**:31
Hijr (Rocky Tract), **15**:80-85
Hijr, S.**15**
Horses, **16**:8
Hour,
the knowledge of it is with Allâh only, **7**:187; **33**:63; **41**:47; **68**:26
all of a sudden it is on them, **6**:31; **7**:187; **12**:107; **43**:66
comes upon you, **6**:40; **12**:107; **20**:15; **34**:3
has drawn near, **54**:1-5
as a twinkling of the eye, or even

  - nearer, **16**: 77
  - earthquake of the, **22**:1
  - will be established, on the Day, **30**:12,14
  - surely coming, there is no doubt, **40**:59; **45**:32; **51**:5,6
- Houses, manners about entering, **24**:27-29
- Hûd, 7:65-72; **11**:50-60; **26**:123-140; **46**:21-26
- *Hûd,* S.**11**
- *Hujurât,* S.**49**
- *Humazah,* S.**104**
- Hunain (battle), **9**:25
- Hûr (females in Paradise), **44**:54; **52**:20
- Hypocrites,
  - say: we believe in Allâh and the Last Day, but in fact believe not, **2**:8
  - deceive themselves, **2**:9
  - disease in their hearts, **2**:10; **8**:49; **22**:53; **33**:12; **47**:29
  - make mischief, **2**:11,12
  - fools and mockers, **2**:13-15
  - purchased error for guidance, **2**:16
  - deaf, dumb and blind, **2**:17,18
  - in fear of death and darkness, **2**:19,20
  - pleasing speech, **2**:204-206
  - refuse to fight, **3**:167,168
  - Allâh knows what is in their hearts, **3**:167; **4**:63
  - go for judgement to false judges, turn away from Revelation, come when a catastrophe befalls, **4**:60-62
  - in misfortune and in a great success, **4**:72, 73
  - Allâh has cast them back, **4**:88
  - not to be taken as friends, **4**:89; **58**:14-19
  - if they turn back, kill them wherever you find them, **4**:89
  - they wait and watch for your victory or disbelievers success, **4**:141
  - seek to deceive Allâh, **4**:142
  - they pray with laziness and to be seen of men, **4**:142
  - belong neither to these nor to those, **4**:143
  - in lowest depths of Fire; no helper, **4**:145
  - afraid of being found out, **9**:64,65
  - not to pray for, **9**:84
  - men and women are from one another; losers; Curse of Allâh, **9**:67-69
  - in bedouins, **9**:101
  - wherever found, they shall be seized and killed, **33**:61
  - Allâh will punish the, **33**:73
  - liars; turning their backs; there hearts are divided, **59**:11-14
  - liars; made their oaths a screen; their hearts are sealed; beware of them, **63**:1-4
  - comprehend not, know not, **63**:7,8
  - to strive hard against, **66**:9
  - *Iblîs* (Satan), **2**:34; **7**:11-18; **15**:31-44; **17**:61-65; **18**:50; **20**:116-120; **34**:20,21; **38**:71-85 (see also Satan)
- Ibrâhîm, (see Abraham)
- *Ibrâhîm,* S. **14**
- *'Iddah* (divorce prescribed period of women), **2**:228, 231, 232, 234, 235; **33**:49; **65**:1-7
- Idrîs (Enoch), **19**:56,57; **21**:85; **96**:4
- *Ihrâm,* **2**:197; **5**:2,95
- *Ihsan,* **16**:90
- *Ikhlâs,* S.**112**
- *Ilâh,* only One, **2**:163; **6**:19; **16**:22,51; **23**:91; **37**:4; **38**:65
- Illegal sexual intercourse; evidence of witnesses, **4**:15-18; **24**:2,19
- *'Iliyyûn,* **83**:18-21
- Impure(*Najas*)- See **9**:28 and its footnote.
- 'Imrân, wife of, **3**:35; daughter of, **66**:12
- Inevitable, **69**:1-3
- *Infitâr,* S.**82**
- Inheritance, **2**:180,240; **4**:7-9,11,12,19, 33, 176; **5**:106-108
- Injustice, to whom has been done, **4**:30,

148
Insân (see *Dahr*), S. **76**
Inshiqâq, S. **84**
Inshirâh (see *Sharh*), S.**94**
Inspiration, **6**:93; **10**:2,109; **12**:102; **17**:86; **40**:15; **42**:3,7,51,52; **53**:4,10
Intercession/Intercessor, **6**:51,70,93,94; **10**:3; **19**:87; **20**:106,109; **30**:13; **34**:23; **39**:44; **40**:18; **43**:86; **53**:26; **74**:48
Intoxicants, **5**:90 (see also **2**:219)
Iqamat-as-Salat, **2**:3,43,83,110,177, 277; **4**:77,102,103; **5**:12,55; **6**:72; **7**:170; **8**:3; **9**:5,11,18,71; **10**:87; **11**:114; **13**:22; **14**:31,37; **17**:78; **20**:14; **22**:41,78; **24**:56; **27**:3; **29**:45; **30**:31; **31**:4,17; **33**:33; **35**:18,29; **42**:38; **58**:13; **73**:20; **98**:5.
Iqra' (see *'Alaq*), S. **96**
Iram, **89**:7
'Îsâ, see Jesus
Isaac, (Ishâq) **2**:133; **4**:163; **6**:84; **19**:49; **21**:72; **29**:27; **37**:112,113
Ishmael (Ismâ'îl), **2**:125-129, 133; **4**:163; **6**:86; **19**:54,55; **21**:85; **38**:48
Islâm, **3**:19,85; **5**:3; **6**:125; **39**:22; **61**:7
  first of those who submit as Muslims, **6**:14,163; **39**:12
  first to embrace, **9**:100
  breast opened to, **39**:22
  as a favour, **49**:17
Isrâ', S. **17**
Israel, Children of, **2**:40-86
  favour bestowed, **2**:47-53, 60, 122; **45**:16,17
  rebelling against Allâh's obedience, **2**:54-59, 61,63-74; **5**:71; 7:138-141
  their relations with Muslims, **2**:75-79
  their arrogance, **2**:80,88,91
  their covenants, **2**:80,83-86,93,100; **5**:12,13,70
  bought the life of this world at the price of Hereafter, **2**:86
  greediest of mankind for life, **2**:96
  ask for a king, **2**:246-251
  exceeded the limits; broken into various groups; monkeys, **7**:161-171
  promised twice, **17**:4-8
  delivered from enemy, **20**:80-82
  given Scripture and leaders, **32**:23-25; **40**:53,54
  the learned scholars of, knew it (Qur'ân as true), **26**:197
Istawâ (rose over), **2**:29; **7**:54; **10**:3; **13**:2; **20**:5; **32**:4; **41**:11; **57**:4
I'tikâf, **2**:187
Jacob, (Ya'qûb) **2**:132,133; **4**:163; **6**:84; **12**:18; 19:49; **21**:72; **29**:27
  Asbât (twelve sons of Jacob), **2**:140; **3**:84; **4**:163
Jâlût, (see Goliath).
Jamarât, **2**:200
Jâthiyah, S.**45**
Jesus, 'Îsâ son of Mary,
  glad tidings of birth, **3**:45-47; **19**:22,23
  Messenger to the Children of Israel, **3**:49-51
  disciples, **3**:52,53; **5**:111-115
  disciples as Allâh's helpers, **3**:52; **61**:14
  raised up, **3**:55-58; **4**:157-159
  likeness of Adam, **3**:59
  not crucified, **4**:157
  inspired, **4**:163
  no more than Messenger, **4**:171; **5**:75; **43**:63,64
  they have disbelieved who say, **5**:17,72; **9**:30
  Our Messenger (Muhammad صلى الله عليه وسلم) has come, **5**:19
  gave the Gospel, **5**:46
  disciples said: we are Muslims, **5**:111
  Table spread with food, **5**:114
  taught no false worship, **5**:116-118
  a righteous Prophet, **6**:85
  as a Sign, **23**:50; **43**:61
  no more than a slave and an example to the Children of Israel, **43**:59

  glad tidings of a Messenger whose name shall be Ahmed, **61**:6

Jews,

  and Christians, **2**:140; **4**:153-161,171; **5**:18

  listen to falsehood, **5**:41,42

  accursed for what they uttered, **5**:64

  enmity to the believers (Muslims), **5**:82

  who embraced Islâm, **26**:197; **28**:53; **29**:47

Jibrîl, (see Gabriel)

Jihâd, **2**:216; **9**:24; **22**:78; **25**:52 (see also Fighting; Striving)

Jinn, S.**72**

Jinn, **6**:100,112; **15**:27; **34**:41; **38**:37; **46**:18,29; **55**:15,33,39; **72**:1-15

Job, **4**:163; **6**:84; **21**:83,84; **38**:41-44

John, (Yahyâ),

  glad tidings of, **3**:39; **21**:90

  righteous, **6**:85

  wise, sympathetic, dutiful, **19**:12-15

Jonah (Jonas or Yûnus), **4**:163; **6**:86; **10**:98; **21**:87; **37**:139-148;

  (*Dhun-Nûn*) **21**:87; **68**:48-50

Joseph (Yûsuf), **6**:84; **12**:4-101

Jûdi, Mount, **11**:44

Jumu'ah, S.**62**

Justice (*Adl*), **2**:282; **4**:58,135; **7**:29; **16**:90; **57**:25 (see also **4**:65,105)

Ka'bah,

  built by Abraham, **2**:125-127

  no killing of game, **5**:94-96

  asylum of security, **5**:97

  going round in naked state, **7**:28

  while praying and going round, **2**:200; **7**:29,31

Kâfirûn, S. **109**

Kâfûr, cup mixed with, **76**:5

Kahf, S.**18**

Kanz, **9**:34,35.

Kauthar (river in Paradise), **108**:1

Kauthar, S.**108**

Keys,

  of the heavens and the earth, **39**:63; **42**:12

  of the *Ghaib,* **6**:59

Khaulah bint Tha'labah, **58**:1

Killing,

  if anyone killed a person, he killed all mankind, **5**:32

  do not kill anyone, **17**:33

Kind words are better than charity, **2**:263

Kindred, rights of, **2**:83, 177, 215; **4**:7-9,36; **8**:41; **16**:90; **17**:26; **24**:22; **29**:8; **30**:38; **42**:23

Kîraman-Katîbîn, **82**:11

Knowledge,

  not a leaf falls, but He knows it, **6**:59

  lost are they who have killed their children from folly, without, **6**:140

  of five things, with Allâh Alone, **31**:34

  with certainty, **102**:5-7

Korah (Qârûn), **28**:76-82; **29**:39; **40**:24

Kursi, **2**:255

Lahab (See *Masad*), S.**111**

Lail, S.**92**

Lamp, **25**:61; **67**:5; **71**:16; **78**:13

Languages, difference in, and colours of men, **30**:22

Lât, **53**:19

Law, prescribed, **5**:48

Laws from Allâh, **2**:219; **98**:3

Liars, **26**:221-223

Life, if anyone saved a, he saved the life of all mankind, **5**:32

Life of this world,

  bought the, at the price of Hereafter, **2**:86

  is only the enjoyment of deception, **3**:185

  sell the, for the Hereafter, **4**:74

  is nothing but amusement and play, **6**:32; **29**:64; **47**:36; **57**:20

  deceives, **6**:130

  little is the enjoyment of the, than the Hereafter, **9**:38; **13**:26; **28**:60

  likeness of, is as the rain, **10**:24

  - glad tidings in the, **10**:64
  - whoever desires, gets therein; but then there will be no portion in the Hereafter, **11**:15,16; **17**:18; **42**:20
  - who love the present, and neglect the Hereafter, **75**:20,21; **76**:27
  - you prefer the, **87**:16

Light,
  - manifest, **4**:174
  - and darkness, **6**:1
  - parable of, **24**:35
  - goes before and with the Believers, **57**:12-15; **66**:8
  - given by Allâh, that the Believers may walk straight, **57**:2

Limits set by Allâh, **2**:173,187,190,230; **9**:112; **58**:4; **65**:1; **78**:22
  - these are the, **2**:187; 229, 230; **4**:13; **58**:4; **65**:1
  - transgress not the, **2**:190,229
  - whosoever transgresses, **2**:229; **4**:14; **78**:22
  - but forced by necessity, nor transgressing the, **2**:173; **6**:145
  - do not exceed the, in your religion, **4**:171; **5**:77
  - when they eexceeded the, (became monkeys), **7**:166
  - who observe the, **9**:112

Lion, **74**:51

Loan,
  - lend to Allâh a goodly, **2**:245; **73**:20
  - increased manifold, **57**:11,18
  - doubled, **64**:17

Loss, manifest, **39**:15

Lot, (Lût) **6**:86; **7**:80; **11**:70,74,77,81,89; **15**:59,61; **21**:71,74; **22**:43; **26**:160, 161,167; **27**:54-56; **29**:26,28,32,33; **37**:133; **38**:13; **50**:13; **54**:33,34; **66**:10
  - his disobedient wife, **11**:81; **15**:60; **66**:10

Lote tree, **34**:16; **53**:14-16; **56**:28

Luqmân, **31**:12-14

Luqmân, S.**31**

Ma'ârij, S.**70**

Madînah (Yathrib), **9**:120; **33**:13,60; **63**:8

Madyan, **7**:85-93; **11**:84-95; **20**:40; **22**:44; **28**:22,23; **29**:36,37 (see also *Aiyka*; Wood)

Mahr (bridal-money), **2**:229,236,237; **4**:4,19-21,24,25; **5**:5; **33**:50; **60**:10,11

Mâ'idah, S.**5**

Makkah (Bakkah), **3**:96; **90**:1,2; City of Security, **95**:3

Man,
  - generations after generations on earth, **2**:30; **6**:165;
  - made necessor, 35:39
  - duty, **2**:83,84,88,177; **4**:1-36; **8**:41; **16**:90; **17**:23-39; **24**:22; **29**:8,9; **30**:38; **33**:33; **42**:23; **64**:14; **70**:22-35
  - tested by Allâh, **2**:155; **3**:186; **47**:31; **57**:25
  - things men covet, **3**:14
  - created from, **4**:1; **6**:2; **15**:26,28,33; **16**:4; **21**:30; **22**:5; **23**:12-14; **25**:54; **30**:20; **32**:7-9; **35**:11; **36**:77,78; **37**:11; **39**:6; **40**:67; **49**:13; **55**:14; **56**:57-59; **75**:37-40; **76**:1,2; **77**:20-23; **80**:18,19; **86**:5-8; **96**:2
  - created and decreed a stated term, **6**:2; **15**:26
  - reconciliation between, and wife, **4**:35
  - losers who denied their Meeting with Allâh, **6**:31
  - the return, **6**:60,72,164; **10**:45,46
  - plots against ownself, **6**:123
  - shall not bear the burden of another, **6**:164
  - is ungrateful, **7**:10; **11**:9; **30**:34; **32**:9; **80**:17; **100**:6
  - warned against Satan, **7**:27
  - wife and children, **7**:189,190
  - when harm or evil touches, **10**:12; **11**:9,10; **16**:53-55; **17**:67; **29**:10; **30**:33; **31**:32; **39**:8,49; **41**:49-51;

  42:48; **70**:19-21; **89**:16
 returning towards the Lord, **10**:23; **84**;6; **96**:**8**
 wrong themselves, **10**:44
 is exultant and boastful, **11**:10
 invokes for evil, **17**:11
 is ever hasty, **17**:11
 his deeds fastened to his neck, **17**:13
 whoever goes astray, to his own loss and goes right, only for his ownself, **17**:15
 not be dealt unjustly, **17**:71
 death and resurrection, **23**:15,16
 have broken their religion into sects, each rejoicing in its belief, **23**:53
 tongues, hands and feet will bear witness against, **24**:24
 witness against himself, **75**:14
 who has taken as his god his own desire, **25**:43
 kindred by blood and marriage, **25**:54
 Allâh has subjected for you whatsoever is in the heaven and earth, **31**:20
 whosoever submits his face to Allâh, **31**:22
 not two hearts inside his body, **33**:4
 to worship Allâh, **39**:64-66
 misfortunes because of what his hands have earned, **42**:30,48
 angels recording his doings, **50**:17,18,23; **85**:11
 angels guarding him, **13**:11; **86**:4
 sorted out into three classes, **56**:7-56
 those nearest to Allâh, **56**:10,11
 companions of Right Hand, **56**:27-40
 companions of Left Hand, **56**:41-56
 to be transfigured and created in forms unknown, **56**:60-62
 made shapes good, **64**:3
 wealth and children are only a trial, **64**:15
 created and endowed with, **67**:23,24; **74**:12-15; **90**:8-10
 is impatient, **70**:19-21
 devoted to prayers, **70**:22-35
 desires more, **74**:15
 witness against himself, **75**:14,15
 his arrogance, **75**:31-40; **90**:5-7
 loves the present life of this world, **76**:27
 more difficult to create, or is the heaven, **79**:28
 careless concerning the Lord, **82**:6-12
 fashioned perfectly and given due proportion, **82**:7
 travels from stage to stage, **84**:19
 love of wealth, **89**:20
 created in toil, **90**:4
 efforts and deeds are diverse, **92**:4
 smooth for him the path of Ease, and Evil, **92**:7,10
 created of the best stature (moulds), **95**:4
 then reduced to the lowest of the low, **96**:5
 transgresses all bounds, **96**:6,7
Manâsik (duties) of *Hajj*, **2**:128,200; **22**:30
Manât, **53**:20
Mankind,
 witnesses over, **2**:143
 one community, **2**:213; **10**:19
 created from single pair, **4**:1; **39**:6; **49**:13
 rebellion against ownselves, **10**:23
 heedless though Reckoning is near, **21**:1-3
 created on *Fitrah*, **30**:30
 most honourable of, **49**:13
 made into nations and tribes, **49**:13
Manna and the quails, **2**:57
Manners,
 about entering houses, **24**:27-29
 in the home, **24**:58-61
 in the Prophet's houses, **33**:53
 to greet and send *Salât* on the Prophet, **33**:56

  - not to annoy Allâh and His Messenger or believing men or women, **33**:57,58
  - verify news before belief, **49**:6
  - not to scoff another, **49**:11
  - in assemblies, **58**:11
- Marriage, **2**:232,234
  - to disbelievers or slaves, **2**:221
  - to how many, lawful, **4**:3
  - *Mahr* not to be taken back (in case of divorce), **4**:20,21
  - forbidden are for, **4**:22-24
  - if no means to wed free believing women, **4**:25
  - if breach feared, two arbitrators to be appointed, **4**:35
  - if wife fears cruelty or desertion, make terms of peace, **4**:128
  - not incline too much to one wife so as to leave the other hanging, **4**:129
  - of adulterers, **24**:3
  - to those who are poor, **24**:32
  - those who find not the financial means for marriage, **24**:33
  - wives made lawful to the Prophet, **33**:50-52
  - before sexual intercourse, no *'Iddah* on divorce, **33**:49
- Martyrs,
  - not dead, **2**:154; **3**:169
  - rejoice in Grace and Bounty from Allâh, **3**:170,171
  - receive forgiveness and mercy, **3**:157,158
  - will receive good provision, **22**:58,59
- *Mârût*, 2:102
- Mary (mother of Jesus),
  - birth, **3**:35-7
  - glad tidings of Jesus, **3**:42-51; **19**:16-21
  - in childbirth, **19**:23-26
  - brought the babe to her people, **19**:27-33
  - false charge, **4**:156
  - guarded her chastity, **21**:91; **66**:12
- *Maryam*, S.**19**
- *Masad*, S.**111**
- *Al-Masjid-al-Aqsa*, **17**:1
- *Al-Masjid-al-Harâm*, **2**:144,149,150,191,196,217; **5**:2; **9**:19,28; 17:1; **48**:25,27
- *Al-Mash'ar-il-Harâm*, **2**:198
- *Ma'ûn*, S.**107**
- *Ma'vâ* Paradise, **53**:15
- Measure and weight, give full, **11**:85;**17**:35; **83**:3:1-5
- Meeting,
  - with Allâh, **6**:31
  - of Great Day, **19**:37
  - of the Hereafter, **30**:16
- Messengers, **2**:253; **4**:164,165; **40**:78; **57**:27
  - succession of, **2**:87
  - series of, **5**:19; **23**:44
  - killed, **3**:183
  - threatened, **14**:13
  - mocked, **6**:10; **13**:32; **15**:11; **21**:41
  - denied and rejected, **3**:184; **6**:34; **25**:37; **34**:45; **51**:52
  - believing in some and rejecting others, **4**:150-152
  - gathering of the, **5**:109
  - sent as givers of glad tidings and warners, **6**:48; **14**:4-8
  - as a witness from every nation, **16**:89
  - for every nation, there is a, **10**:47; **16**:36
  - reciting Allâh's Verses, **7**:35,36
  - an angel as a, **17**:95; 25:7
  - no more than human beings, **14**:10-12; **17**:94; **21**:8; **25**:7,8,20
  - and their wives and offspring, **13**:38
  - (see also Prophets)
- *M'irâj*, **17**:1; **53**:12
- Miserliness/Misers, **57**:24
- Misfortune, because of your hands, **42**:30
- Monasticism, not prescribed, **57**:27
- Monkeys, transgressors became as, **2**:65;

    5:60; **7**:166
Months, number of, **9**:36,37
Moon, **7**:54; **10**:5; **16**:12; **22**:18; **25**:61; **36**:39,40; **71**:16; **91**:2
    spliting of; **54**:1
Moses,
    and his people, **2**:51-61; **5**:20-29; **7**:138-141,159-162; **14**:5-8; **61**:5
    and Pharaoh, **2**:49,50; **7**:103-137; **10**:75-92; **11**:96-99; **17**:101-103; **20**:17-53,56-79; **23**:45-49; **25**:35,36; **26**:10-69; **28**:4-21,31-42; **40**:23-46; **43**:46-56; **51**:38-40; **73**:16; **79**:15-26
    guided by Allâh, **6**:84
    mountain and Lord's appearance, **7**:142-145
    and calf-worship of his people, **7**:148-156; **20**:86-98
    his Book, differences arose therein, **11**:110
    given the Scripture, **17**:2
    nine Clear Signs, **7**:133; **17**:101
    to the junction of the two seas, **18**:60-82
    called and given Messengership, **19**:51-53; **20**:9-56; **28**:29-35
    his childhood, mother and sister, **20**:38-40; **28**:7-13
    magicians converted, **20**:70-73; **26**:46-52
    in Madyan, **20**:40; **28**:22-28
    granted the Criterion, **21**:48
    and the mystic fire, **27**:7-12; **28**:29-35
    his mishap in the city, **28**:15-21
    came with clear *Ayat,* **29**:39
    guided to the Right Path, **37**:114-122
    Scripture of, **53**:36; **87**:19
Mosque (of Jerusalem), **17**:7
Mosque (of Qubâ), **9**:107,108
Mosques, **2**:187; **9**:17-19
    to maintain, of Allâh, **9**:17,18
Mosquito, a parable, **2**:26
Mountains, **15**:19; **16**:15; **20**:105-107; **21**:31; **22**:18; **31**:10; **42**:32,33; **59**:21; **73**:14; **77**:10,27; **81**:3; **101**:5
Muddaththir, S.**74**
Muhâjir (Emigrants), **4**:100; **9**:100, 107,117; **22**:58,59; **24**:22;**33**:6; **59**:8,9
    women, **60**:10-12
Muhammad صلى الله عليه وسلم,
    mocked, **2**:104; **4**:46; **25**:41,42; **34**:78
    respect the Messenger, **2**:104; **4**:46; **49**:1-5
    covenant to believe in, **3**:81
    a witnesses over believers, **2**:143
    no more than a Messenger, **3**:144
    dealing gently, **3**:159
    his work, **3**:164; **7**:157; **36**:6; **52**:29; **74**:1-7
    sent as a great favour to the believers, **3**:164
    sent with the truth, **4**:170
    not made a watcher, **6**:107
    unlettered, **7**:157; **62**:2
    sent to the mankind as the Messenger of Allâh, **7**:158; **48**:9,29
    a plain warner, **7**:184,188; **11**:2; **15**:89; **53**:56
    not a madman, **7**:184; **68**:2; **81**:22
    who accuse you, **9**:58
    men who hurt the Prophet, **9**:61
    a mercy to the Believers, **9**:61
    only follow that which is revealed, **10**:15,16; **11**:12-14; **46**:9
    his sayings, **11**:2-4; **12**:108; **34**:46-50
    Allâh is Witness over him, **13**:43; **29**:52; **46**:8
    sent as a witness, bearer of glad tidings and a warner, **11**:2; **15**:89; **26**:194; **33**:45; **34**:28; **48**:8
    not to be distressed, **15**:97; **16**:127; **18**:6
    sent to be a witness, **16**:89; **22**:78; **73**:15
    to invite with wisdom and fair preaching, and argue in a better way, **16**:125

  - *Maqâman Mahmudâ,* **17**:79
  - inspired, **18**:110
  - mercy for the *'Âlamîn*, **21**:107
  - asks no reward, **25**:57; **38**:86; **42**:23
  - has been commanded to, **27**: 91-93; **30**:30; **66**:9
  - as a mercy from Allâh, **28**:46,47
  - close to the believers, **33**:6
  - good example to follow, **33**:21
  - last of the Prophets, **33**:40
  - send *Salât* on, **33**:56
  - sent to all mankind, **34**:28
  - wage is from Allâh only, **34**:47
  - only a human being, **41**:6
  - sent as a protector, **42**:48
  - not a new thing in the Messengers, **46**:9
  - witness from among the Children of Israel, **46**:10
  - *Bai'âh* (pledge) to him is *Bai'âh* (pledge) to Allâh, **48**:10,18
  - saw Gabriel, **53**:4-18; **81**:22-25
  - oppose him not, **58**:20-22
  - foretold by Jesus, **61**:6
  - to make Religion of Truth victorious overall religions, **61**:9
  - from the darkness to the light, **65**:11
  - to strive hard against disbelievers and hypocrites, **66**:9
  - exalted standard of character, **68**:4
  - not a poet or soothsayer, **69**:41,42
  - devoted to prayer, **73**:1-8,20; **74**:3
  - and the blind man, **80**:1-12
  - to prostrate and draw near to Allâh, **96**:19
  - reciting pure pages, **98**:2
  - *Ayât* regarding family of, **24**:11-17; **33**:28-34,50-53,55,59; **66**:1,3-6; **108**:3
  - (see also Messengers; Prophets)
- *Muhammad, S.**47***
- *Muhsinûn* (Good-doers), **2**:117,195; **4**:125,128; **10**:126; **16**:128
  - Allâh loves the, **3**:134,148; **5**:93
  - Allâh loses not the reward of the, **5**:85; **9**:120; **11**:115; **18**:30
  - We reward the, **12**:22; **37**:80,105,110; **39**:34; **77**:44
  - glad tidings to the, **22**:37; **46**:12
  - Allâh's Mercy is near to the, 7:56
  - Allâh is with the, **29**:69
  - dutiful and good to parents, **2**:83
  - patient in performing duties to Allâh, **16**:90
  - (see also Good and Evil)
- *Mujâdilah,* S.**58**
- Mules, **16**:8
- *Mulk,* S.**67**
- *Mu'min* (see *Ghâfir*), S.**40**
- *Mu'minûn*, S.**23**
- *Mumtahinah,* S.**60**
- *Munâfiqûn,* S.**63**
- Murder, **2**:178,179
- *Mursalât,* S.**77**
- Muslims,
  - first of the, **6**:14,163; **9**:100; **39**:12
  - Who has named, **22**:78
  - forgiveness and a great reward for them who, **33**:35,36
- *Mutaffifîn*, S.**83**
- *Muzzammil*, S.**73**
- *Naba'*, S.**78**
- Nadîr, Banû-An-,(Jews), **59**:2,9,13
- *Nahl,* S.**16**
- *Najas* (impure) **9**:28 and its footnote.
- Najm, S.**53**
- *Najwâ* (See Secret)
- Names,
  - to Him belong the Most Beautiful, **7**:180
  - to Him belong the Best, **17**:110; **20**:8; **59**:24
- *Naml,* S.**27**
- *Nas*, S.**114**
- *Nasr*, **71**:23
- *Nasr,* S.**110**
- *Nâzi'ât,* S.**79**
- Necessity, if one is forced by, **2**:173; **6**:145

Neighbour, **4**:36
New moons, **2**:189
News, to be tested, **4**:83
Niggards condemned, **17**:29; **47**:38; **48**:38
Night, (as a symbol), **79**:29; **92**:1; **93**:2;
  for rest, **10**:67
  as a covering, **13**:3; **78**:10
  to be of service, **14**:32
  Night of *Al-Qadr* (Decree), **44**:3,4; **97**:1-5
Nisâ', S.**4**
Noah, **3**:33; **4**:163; **6**:84; **7**:59-69; **9**:70; **10**:71; **11**:25,32,36,42,45,46,48,89; **17**:3; **21**:76; **23**:23; **25**:37; **26**:105; **29**:14; **37**:75; **51**:46; **54**:9; **69**:11; **71**:1-28
  the Deluge, **29**:14
  unrighteous son not saved, **11**:45-47
  unrighteous wife, **14**:9; **17**:3,17; **19**:58; **21**:76; **22**:42; **26**:105,106, 116; **33**:7; **37**:75,79; **38**:12; **42**:13; **40**:5,31; **42**:13; **50**:12; **53**:52; **57**:26; **66**:10; **71**:1,21,26
Nûh, S.**71**
Nûr, S.**24**
Oath, **2**:224-227; **3**:77; **5**:89; **6**:109; **16**:38,91,92,94; **24**:22,53; **66**:2; **68**:10,39; **77**:3
Obedience, **3**:132; **4**:59,64,66,80,81; **5**:95; **18**:46; **24**:51,52,54; **47**:33; **64**:12
Obligations to be fulfilled, **5**:1
Offspring, **4**:9; **42**:49,50
He bestows male and female, upon whom He wills, **42**:49
Olive, **6**:141; **16**:11; **23**:20; **24**:35; **95**:1
Only One *Ilah*, **2**:163; **6**:19; **16**:22,51; **23**:91; **37**: 4; **38**:65
Orphans, **2**:83, 177, 215,220; **4**:2,3,6,8,10,36,127; **6**:152; **8**:41; **17**:34; **18**:82; **59**:7; **76**:8; **89**:17; **90**:15; **93**:6; **107**:2
  guardians of, **4**:6
Own doings, made fair-seeming to each people, **6**:108
Pairs, in all creatures, **13**:3; **30**:8; **36**:36; **42**:11; **43**:12; **51**:9,49; **53**:45
Palm tree, **13**:4; **19**:25; **20**:71; **59**:5
Parables, (likeness, example, similitudes)
  who kindled a fire, **2**:17,18
  rain storm from the sky, **2**:19,20
  mosquito, **2**:26
  who shout, **2**:171
  a town all in utter ruins, **2**:259
  grain of corn, **2**:261
  smooth rock, **2**:264
  garden, **2**:265,266
  rope, **3**:103
  cold wind, **3**:117
  dog who lolls his tongue out, **7**:176
  brink of a precipice, **9**:109,110
  rain, **10**:24
  clean-mown harvest, **10**:24
  blind and deaf, **11**:24
  ashes on which the wind blows furiously, **14**:18
  goodly tree, **14**:24,25
  evil tree, **14**:26
  slave and a man, **16**:75
  dumb man who is a burden to his master, **16**:76
  woman undoing the thread, **16**:92
  township, secure and well content, **16**:112,113
  two men with gardens of grapes, **18**:32-44
  life of this world like water from the sky, **18**:45
  fallen from the sky and snatched by birds, **22**:31
  a fly, **22**:73
  Light is as a niche, **24**:35,36
  mirage, **24**:39
  darkness in a vast deep sea, **24**:40
  spider, **29**:41
  partners, **30**:28
  dwellers of the town, **36**:13-32

a man belonging to many partners, **39**:29
seed growing, **48**:29
vegetation after rain, **57**:20
mountain humbling itself, **59**:21
donkey, **62**:5
water were to be sunk away, **67**:30
people of the garden, **68**:17-33
Paradise,
of Abode, (*Mava* Paradise), **53**:15
Firdaus Paradise, **18**:107; **23**:11
Gardens under which rivers flow, **3**:15,198; **4**:57; **5**:119; **7**:43; **9**:72; **18**:31; **22**:23; **39**:20; **57**:12; **64**:9; **98**:8
Everlasting Gardens (*'Adn* Paradise) **9**:72; **13**:23; **18**:31; **19**:61; **20**:76
Gardens of Eternity (*'Adn* Paradise), **16**:31; **35**:33; **98**:8
Gardens of delight, **37**:43; **56**:12,89
Gardens with everlasting delights, **9**:21
Gardens and grapeyards, **78**:32
fruits of two gardens, **55**:54,62
fruits of all kinds as desired, in plenty, **36**:57; **37**:42; **43**:73; **44**:55; **47**:15; **55**:52,68; **56**:20,29,32; **77**:42
fruits will be near at hand, **55**:54; **69**:23
fruit and meat, **52**:22
flesh of fowls, **56**:21
thornless lote trees and *Talh* (banana trees), **56**:28,29
a running spring, **88**:12
spring called *Salsabîl*, **76**:18
a spring called *Kâfûr*, **76**:5
a spring *Tasnîm*, **83**:27,28
a river in Paradise, *Kauthar*, **108**:1
rivers of wine, milk, clarified honey, **47**:15
pure sealed wine, white, delicious, **37**:45,46; **56**:18; **76**:21; **83**:25
cup, mixed with, *Zanjabil*, **76**:17; **78**:34; water, **76**:5
trays of gold and cups, **43**:71
vessels of silver and cups of crystal, **76**:15,16
green garments of fine and thick silk, **18**:31; **22**:23; **35**:33; **44**:53; **76**:12,21
adorned with bracelets of gold and pearls, **18**:31; **22**:23; **35**:33; **76**:21
coaches lined with silk brocade, **55**:54
green cushions and rich beautiful mattresses, set in row, **55**:76; **88**:15
thrones woven with gold and precious stones, raised high **56**:15; **88**:13
rich carpets spread out, **88**:16
beautiful mansions, lofty rooms, one above another, **9**:72; **39**:20
abiding therein forever, **3**:198; **4**:57; **5**:119; **9**:22,72; **11**:108; **43**:71; **57**:12; **98**:8
eternal home, **3**:15; **35**:35
facing one another on thrones, **15**:47; **37**:44; **44**:53; **56**:16
never taste death therein, **44**:56
nor they (ever) be asked to leave it, **15**:48
hatred or sense of injury removed from their hearts, **7**:43; **15**:47
all grief removed, **35**:34
no sense of fatigue, toil or weariness, **15**:48; **35**:35
neither will be any hurt, abdominal pain, headache nor intoxication, **37**:47; **56**:19
no vain speaking nor sinful speech, **19**:62; **56**:25
neither harmful speech nor falsehood, **78**:35; **88**:11
free from sin, **37**:47; **52**:23
neither excessive heat nor biter cold, **76**:13
there will be a known provision, **37**:41; **56**:89
in peace and security, **15**:46; **44**:51,55; **50**:34
home of peace, **6**:127
greetings in, **7**:46; **10**:10; **13**:24; **14**:23; **16**:32; **19**:62; **36**:58; **39**:73;

56:26
  whoever does righteous deeds will enter, **4**:124; **42**:22; **44**:51
  who kept their duty to their Lord will be led in groups, **39**:73
  been made to inherit because of deeds, **43**:72
  Allâh is pleased with them and they with Him, **5**:119
  My Paradise, **89**:30
  the greatest bliss, **9**:72
  the great success, **57**:12; **64**:9
  the supreme success, **9**:72; **44**:57
  for believers are Gardens as an entertainment, **32**:19
  dwellers of Paradise will be busy in joyful things that Day, **36**:35
  will be amidst gardens and water springs, **15**:45; **19**:63; **44**:52; **52**:17; **54**:54; **55**:46
  see the angels surrounding the Throne, **39**:75
  near the Omnipotent King, **54**:55
  they will have all that they desire, **50**:35
  Hurs, chaste females with wide and beautiful eyes, as if preserved eggs, **37**:48,49; **44**:54; **52**:20; **55**:58,70; **56**:22,23
  pure wives, **3**:15
  wives in pleasant shade, reclining on thrones, **36**:55
  young full-breasted maidens of equal age, **78**:33
  immoratal boy-servants to serve them, as scattered pearls, **52**:24; **56**:17; **76**:19
Parents, kindness to, **2**:83,215; **4**:36; **16**:90; **17**:23; **29**:8; **31**:14; **46**:15-17
'Partners' of Allâh, a falsehood, **4**:116; **10**:34,35,66; **16**:86; **28**:62-64, 71-75; **30**:40; **42**:21
Pasturage, **87**:4,5
Path, **5**:77; **16**:94; **42**:52,53; **43**:43; **90**:11,12 (see also Way)
Patience, **3**:186,200; **10**:109; **11**:115; **16**:126,127; **20**:130; **40**:55,77; **42**:43; **46**:35; **70**:5; **73**:10
  seek help in, and prayer, **2**:45,153; **20**:132; **50**:39
Patient,
  will receive reward in full, **39**:10
  Allâh is with those who are, **8**:46
  and be, **11**:115
  in performing duties to Allâh, **16**:90
  to be, at the time of anger, **41**:34
Peace, incline to, **8**:61
Pearl and coral, preserved, **52**:24; **55**:22; **56**:23
Pen, **68**:1; **96**:4
Person,
  Allâh burdens not a, beyond his scope, **2**:286; 7:42
  Allâh tax not any, except according to his capacity, **23**:62
  no, knows what he will earn tomorrow and in what land he will die, **31**:34
  every, will be confronted with all the good and evil he has done **3**:30
  every, will come up pleading for himself, **16**:111
  every, is a pledge for what he has earned, **74**:38
  Allâh swears by the self-reproaching, **75**:2
Pharaoh, **28**:6; **40**:24
  people of, **2**:49; **3**:11, **7**:141; **44**:17-33
  drowned, **2**:50
  dealings with Moses, **7**:103-137; **10**:75-92 (see also Moses and Pharaoh)
  dead body out from sea, **10**:90-92
  transgressed beyond bounds; committed sins and disobeyed, **20**:24; **69**:9; **73**:16; **85**:17-20; **89**:10-14
  righteous wife, **28**:8,9
  claims to be god, **28**:38; **79**:24

  destroyed, **29**:39
  a believing man from Pharaoh's family, **40**:28-44
  building of a tower, **40**:36,37
Piling up of the worldly things, **102**:1-4
Pledge (*Bai'ah*),
  for Islam, **16**:91
  to the Messenger is *Bai'ah* (pledge) to Allâh, **48**:10
  of the Believers, **48**:18; **60**:12
Pledge (Mortgaging),
  let there be a, **2**:283
  every person is a, for that which he has earned, **52**:21; **74**:38
Poetry, **36**:69
Poets, **26**:224-227; **69**:41
Pomegranates, **6**:141
Poor, **2**:88,177,215,273; **4**:8,36; **8**:41; **9**:60; **17**:26; **24**:22,32; **30**:38; **47**:38; **51**:19; **59**:7,8; **69**:34; **74**:44; **76**:8; **89**:18; **90**:16; **93**:8; **107**:3
Prayer, **1**:1-7; **3**:8,26,27,147,191-194; **4**:103; **17**:80; **23**:118
  neither aloud nor in a low voice, **17**:110
  invocation for disbelievers, **9**:113,114
  invocation of disbelievers, **13**:14
  He answers (the invocation of) those, **42**:26
Prayers, five obligatory,
  seek help in patience and, **2**:45,153; **20**:132; **50**:39
  perform *Iqâmat-as-Salât*, (see *Iqamat-as-Salat*)
  facing towards *Qiblah*, **2**:142-145, 149,150
  guard strictly the, **2**:238
  in travel and attack, **2**:239; **4**:101,102
  approach not when in a drunken state, **4**:43
  nor in a state of *Janâbah*, **4**:43
  purifying for, **4**:43; **5**:6
  when finished the, **4**:103
  times of, **11**:114; **17**:78,79; **20**:130; **30**:17,18; **50**:39,40; **52**:48,49; **73**:1-6,20
  prostration for Allâh Alone, **13**:15
Prayers, Friday, **62**:9-11
Precautions in danger, **4**:71
Prisoners of war, **8**:67-71 (see also Captives)
Promise of Truth, **46**:16,17
Property, **2**:188; **3**:186; **4**:5,7,29; **51**:19; **59**:7-9; **70**:25
Prophets, **3**:33, 34,146; **4**:163; **5**:20; **6**:84-90; **23**:23-50; **57**:26
  covenants of the, **3**:81; **33**:7-8
  illegal for, **3**:161
  an enemy for every, **6**:112; **25**:31
  (see also Messengers)
Prostration, unto Allâh falls in, whoever in the heavens and the earth and so do their shadows, **13**:15
Provision, **10**:59; **13**:26; **14**:32; **16**:73; **34**:36,39; **42**:12; **51**:57; **67**:21; **79**:33
Psalms, **4**:163
Punishment,
  postponing of, **3**:178
  cutting of hands or feet, **5**:33
  punish them with the like of that with which you were afflicted, **16**:126
  of this life and Hereafter, **24**:19; **68**:33
Purifying, bodily, **4**:43; **5**:6; spiritually (from impurities), **87**:14; **91**:9 (please also see the footnote of **9**:28)
Qadr, S.**97**
Qadar, **5**:5; **64**:11
Qâf, S.**50**
Qalam, S. **68**
Qamar, S. **54**
Qâri'ah, S. **101**.
Qârûn (Korah), **28**:76-82; **29**:39
Qasas, S.**28**.
Qiblah, **2**:142-145,149
Qisâs (Law of equality in punishment), **2**:178,179,194; **5**:45; **16**:126; **17**:33; **22**:60; **42**:40
Qur'ân,

described, **13**:31,36,37; **14**:1; **56**:77-80
is not such as could ever be produced by other than Allâh, **2**:23; **10**:38; **11**:13; **17**:88
had it been from other than Allâh, therein have been much contradictions, **4**:82
a manifest light, **4**:174; **42**:52
revealed, **6**:19
Allâh is Witness to it, **6**:19
clear proof, **6**:157
false conversation about Verses of, **6**:68
a Reminder, 7:63; **12**:104; **18**:101; **20**:3,99,124; **25**:29; **36**:11,69; **43**:44; **50**:8; **65**:10; **72**:17
when recited, listen and be silent, 7:204
Dhikr, 7:205; **15**:6,9
Book of Wisdom, **10**:1; **31**:2; **36**:2
inspired Message, **10**:2, 109; **42**:52
those reject it, **11**:17
in Arabic, **12**:2; **13**:37; **16**:103; **20**:113;**26**:195; **39**:28;**41**:3,44; **42**:7; **43**:3; **44**:58; **46**:12
made into parts, and revealed in stages, **15**:91; **17**:106; **25**:32; **76**:23
change of a Verse, **16**:10
when you want to recite the, **16**:98
guides, **17**:9
glad tidings and warning, **17**:9,10
and the disbelievers, **17**:45-47
recitation in the early dawn is ever witnessed (by the angels), **17**:78
healing and mercy, **17**:82
fully explained to mankind, every kind of similitude and example, but most refuse, **17**:89; **18**:54; **39**:27
easy, **19**:97; **44**:58; **54**:17,22,32,40
"my people deserted this Qur'ân", **25**:30
confirmed by the Scriptures, **26**:196
narrates to the Children of Israel about which they differ, **27**:76
recite and pray, **29**:45
Truth from Allâh, **32**:3; **35**:31
on a blessed Night, **44**:3
therein is decreed every matter of ordainments, **44**:4
think deeply in the, **47**:24
warn by the, **50**:45
taught by Allâh, **55**:1
and honourable recital, well-guarded, **56**:77,78
non can touch but who are pure, **56**:79
if sent down on a mountain, **59**:21
an anguish for the disbelievers, **69**:50
an absolute truth with certainty, **69**:51
recite in a slow style, **73**:4
in Records held in honour, kept pure and holy, **80**:13-16
a Reminder to (all) the '*Âlamîn*, **81**:27
disbelievers belie, **84**:22
in Tablet preserved, **85**:22
Word that separates the truth from falsehood, **86**:13
reciting pure pages, **98**:2
(see also Book; Revelation)
Quraish, S.**106**
Quraish,
  disbelievers of, **54**:43-46,51
  taming of, **106**:1-4
Rabbis and monks, **9**:31,34
Race, strive as in a, in good deeds, **5**:48
Ra'd, S.**13**
Rahmân, S.**55**
Raiment of righteousness is better, 7:26
Rain,
  Allâh's Gift, **56**:68-70
  of stones, **27**:58
Ramadân, **2**:185
Ramy, **2**:200
Ransom,
  no, shall be taken, **57**:15
  offered by disbelievers, **3**:91; **10**:54; **13**:18
  Fidyah, of fast, **2**:196; for freeing the captives, **8**:67

Rass, dwellers of the, **25**:38; **50**:12
Recompense,
  the Day of, **1**:4; **37**:20; **51**:12; **56**:56; **82**:17,18; **96**:7
  deniers of, **107**:1-7
  of an evil is an evil like thereof, **42**:40
Reconciliation,
  whoever forgives and makes, **42**:40
  between man and wife, **4**:35
between believers, **49**:9,10
Record,
  a Register inscribed, **83**:7-9,18-21
  each nation will be called to its, **45**:28,29
  written pages of deeds of every person, **81**:10
  which speaks the truth, **23**:62
  in right hand, **69**:19; **84**:7-9
  in left hand, **69**:25
  behind the back, **84**:10-15
Recording angels, **50**:17,18,23; **85**:11
Relief, with the hardship, **94**:5,6
Religion,
  no compulsion in, **2**:256
  is Islâm, **3**:19
  of Allâh, **3**:83,84
  other than Islâm, **3**:85
  do not exceed the limits in, **4**:171;**5**:77
  perfected, **5**:3
  who take, as play and amusement, **6**:70
  who divide their, and break up into sects, **6**:159; **30**:32 (see also **42**:13,14; **43**:65; **45**:17)
  men have broken their, into sects, each group rejoicing in its belief, **23**:53; **30**:32
  not laid in, any hardship, **22**:78
  mankind created on the, **30**:30
  same, for all Prophets, **42**:13-15
  ancestral, **43**:22-24
Remembrance of Allâh, **63**:9
  in the, hearts find rest, **13**:28
Repentance,
  accepted if evil done in ignorance and repent soon afterwards, **4**:17; **6**:54
  and of no effect is the, if evil deeds are continued, **4**:18
  He accepts, and forgives sins, **4**:25
Respite for evil, **3**:178; **10**:11; **12**:110; **14**:42,44; **29**:53-55; **86**:15-17
Resurrection, **7**:53; **14**:21; **16**:38-40; **17**:49-52; **19**:66-72; **22**:5; **23**:15,16; **46**:33-34; **50**:3,20-29,41-44; **75**:1-15; **79**:10-12; **86**:5-8
Resurrection Day, **7**:89; **20**:100,101,124
  the True Day, **78**:39
  paid your wages in full **3**:185
  written pages of deeds shall be laid open, **81**:11
  every person will know what he has brought, **81**:14
  every person will be confronted with all the good and evil he has done, **3**:30
  a person will know what he has sent forward and left behind, **82**:5
  no fear of injustice, **20**:112
  balances of justice, **21**:47
  scales of deeds, **23**:102,103
  whosoever does good or evil equal to the weight of an atom, shall see it, **100**:7,8
  all the secrets will be examined, **86**:9
  Record given in right hand, **69**:19; **84**:7-9
  Record given in left hand, **69**:25
  Record given behind back, **84**:10-15
  hard day, for the disbelievers, **25**:26; **54**:8; **74**:9
  a heavy day, **76**:27
  bear a heavy burden, **20**:100,101
  not permitted to put forth any excuse, **77**:36
  wrong-doer will bite at his hands, **25**:27
  wrong-doer assembled with their companions and idols, **37**:22

destruction with deep regrets, sorrows and despair, **30**:12
the female buried alive shall be questioned, **81**:8,9
the greatest terror, **21**:103
the caller will call, to a terrible thing, **50**:41; **54**:6-8
a single (shout), **36**:29,49,53; **38**:15; **50**:42
Zajrah (shout), **37**:19; **79**:13
a near torment, **78**:40
the heaven will shake with a dreadful shaking, **52**:9; **56**:4
heaven is split asunder, **84**:1,2
heaven cleft asunder, **77**:9; **82**:1
heaven shall be rent asunder with clouds, **25**:25
heaven will be rolled up, in His Right Hand, **21**:104; **39**:67
all in heaven and on the earth will swoon away, **39**:68
heaven shall be opened, it will become as gates, **78**:19
sky will be like the boiling filth of oil, **70**:8
stars shall fall, **81**:2; **82**:2
stars will lose their lights, **77**:8
sun will lose its light, **81**:1
seas shall become as blazing Fire, **81**:6
seas are burst forth, **82**:3
earthquake of the Hour, **22**:1; **99**:1
mountains will move away, **18**:47; **27**:88; **52**:10; **77**:9; **78**:20; **81**:3; powdered to dust **20**:105; **56**:5; like flakes of wool, **70**:9; **101**:5
earth and the mountains will be shaken violently, **73**:14; **79**:6
earth is ground to powder, **89**:21
earth will be changed to another earth and so will be the heavens, **14**:48
earth is stretched forth, **84**:3-5
earth as a lavelled plain **18**:47; **20**:106
earth throws out its burdens, **84**:4; **99**:2
graves turned upside down, **82**:4
resurrection from the graves, **21**:97; **70**:43
over the earth alive after death, **79**:14
wild beasts shall be gathered together, **81**:5
raised up blind, **20**:124,125
Trumpet will be blown, **6**:73; **18**:99; **20**:102; **23**:101; **27**:87; **36**:51; **39**:68; **50**:20; **69**:13; **74**:8; **78**:18; **79**:7; *Sakhkhah*, **80**:33
the souls shall be joined with their bodies, **81**:7
stay not longer than ten days, **20**:103
stay no longer than a day, **20**:104; or part of a day, **24**:112-114
Day of Gathering, **64**: 9
Day of Judgement, **37**:21
Day of Decision, **77**:38; **78**:17
Day of Sorting out, **77**:13,14
Day of Grief and Regrets, **19**:39
deniers of, **77**:15-50
mankind will be like moths scattered about, **101**:4
mankind will proceed in scattered groups, **100**:6
mankind as in a drunken state, **22**:2
pregnant she-camels shall be neglected, **81**:4
nursing mother will forget her nursling, **22**:2
every pregnant will drop her load, **22**:2
relatives shall be made to see one another, **70**:11
shall a man flee from his relatives, **81**:34-37
no friend will ask of a friend, **70**:10
there will be no friend nor an intercessor, **40**:18
no person shall have power to do anything for another, **82**:19
will have no power, nor any helper, **87**:10
no fear on believers, **43**:68

  believers will be amidst shades and springs, and fruits, **77**:41-43
  dwellers of the Paradise and their wives, **36**:55-58
  angels will be sent down with a grand descending, **25**:25
  Shin shall be laid bare, **68**:42,43
  Paradise shall be brought near, **81**:13
  Hell will be brought near, **89**:23
  Hell-Fire shall be stripped off, kindled to fierce ablaze, **81**:11,12
  Retaliation by way of charity will be an expiation, **5**:45
Revelation,
  if you are in doubt, **2**:23,24
  abrogated or forgotten Verse, **2**:106
  right guidance, **3**:73
  from the Lord, so be not of those who doubt, **6**:114
  for people who understand, **6**:98
  a Guidance and a Mercy, **7**:203; **16**:64; **31**:3
  through *Rûh-ul-Qudus*, **16**:102; **26**:192,193
  explained in detail, **6**:98; **41**:2-4
  of the Book is from Allâh, **46**:2
  (see also Book and Qur'ân)
Revenge of oppressive wrong, **42**:39-43
Reward,
  according to the best of deeds, and even more, **24**:38; **29**:7; **39**:35
  as a, **25**:15
  Allâh rewards those who do good, with what is best, **53**:31
  for good, no reward other than good, **55**:60
Ribâ (See usury)
Righteous,
  company of the, **4**:69
  shall inherit the land, **21**:105
  in Paradise, **51**:15-19; **76**:5-12
  (see also Good)
Righteousness, **2**:177,207,208,212; **3**:16,17,92,133-135,191-195; **4**:36,125; **5**:93; **7**:42,43; **16**:97
  steep path of, **90**:11-18
Right guidance is the Guidance of Allâh, **3**:73
Roads, way, **43**:10
Rocky Tract (*Hijr*), dwellers of, **15**:80-85
Romans, **30**:2-5
Roof, the heaven, **21**:32
Rûh (Gabriel), **26**:193; **67**:12; **70**:4; **78**:38; **97**:4
  Rûh-ul-Qudus, **2**:87,253; **5**:110; **16**:102 (see also Gabriel)
Rûh (soul, spirit), **15**:29; **17**:85; **58**:22
Rûm, S.**30**
Saba' (Sheba), **27**:22-44; **34**:15-21
Saba', S.**34**
Sabbath,
  transgressors of, **2**:65; **4**:154; **7**:163-166
  prescribed only for, **16**:124
Sabians, **5**:69; **22**:17
Sacrifice, **2**:196,200; **22**:34-37
Sâd, S.**38**
Sadaqah (Charity), **2**:196,263,264,270 271, 273; **4**:114; **9**:60,75,76,79, 103,104; **57**:18; **58**:12,13
  concealing is better than showing, **2**:271
Safâ and Marwah, **2**:158
Saff, S.**61**
Sâffât, S.**37**
Sail Al-'Arim (flood released from Ma'arib Dam), **34**:16
Sajdah, S. **32**
Sakînah (calmness and tranquillity), **2**:248; **9**:26,40; **48**:4,18,26
Sâlih, **7**:73-79; **11**:61-68; **26**:141-159; **27**:45-53; **91**:13
Salsabîl (spring in Paradise), **76**:18
Samîrî, **20**:85,95-97
Samuel, **2**:247
Satan, **2**:36,168,208,268,275; **3**:36,155, 175; **4**:38,60,76,83,119,120; **5**:80, 91; **6**:43, 68,142; **7**:20,22,27,175,

200,201; **8**:48; **16**:63,98; **20**:120; **24**:21; **25**:29; **27**:24; **41**:36; **58**:10, 19; **82**:25
- excites enmity and hatred, **5**:91
- evil whispers from, 7:200,201
- deceives, **8**:48
- betrayed, **14**:22
- has no power over believers, **16**:99,100
- throws falsehood, **22**:52,53
- is an enemy, **12**:5; **35**:6; **36**:60
- (see also *Iblîs*)

Scale, successful, whose will be heavy, 7:8,9 (See also balance)

Scripture,
- people of the, (Jews and Christians), **2**:109; **3**:64,65,69,70,71,72,75,98, 99,110,113,199; **4**:47,153-161; **5**:59,60,68; **98**:1
- what they were hiding, **5**:61-63
- among them who are on the right course, **5**:66
- they recognise but not believe, **6**:20

Seas, **42**:32,33; **45**:12
- the two, **18**:60; **25**:53; **35**:12; **55**:19,20
- when, are burst forth, **82**:3

Secret (*Najwâ*),
- talks, **4**:114 (See the footnote of **11**:18)
- counsel of three, **58**:7
- counsels, **58**:8,10
- private consultation, **58**:12,13

Sects and divisions in religion, **6**:15; **23**:53; **30**:32; **42**:13,14; **43**:65; **45**:17

Security, after the distress, He sent down, **3**:154

Seed, Who makes it grow, **56**:63-67

Senses, **23**:78

Seven, created,
- heavens, **2**:29; **23**:17; **65**:12; **67**:3; **71**:15
- and of the earth like there of, **65**:12

Shadow,
- unto Allâh falls in prostration, **13**:15; **16**:48
- spread of, **25**:45

Shams, S.**91**

She-camel as a clear sign to Thamûd people, 7:73; **17**:59; **26**:155-158

Ship, sailing of, as a Sign; to be of service; to be grateful; to seek His Bounty, **2**:164; **14**:32; **16**:14; **17**:66; **22**:65; **31**:31; **35**:12; **42**:32,33; **43**:12; **45**:12; **55**:24

Shu'aib, 7:85-93; **11**:84-95; **29**:36,37

Shu'arâ', S.**26**

Shûrâ, S.**42**

Sidrat-ul-Muntahâ, **53**:14

Siege of Al-Madînah, **33**:9-27

Signs of Allâh (*Ayât*). This word occurs more than 300 times in Noble Qur'ân. Mentioning every place will make the Index very big.

Sijjîn, **88**:7-9

Sin, 7:100; **74**:43-6
- illegal sexual intercourse, **4**:15,16; **24**:2,19
- if greater, are avoided, small sins are remitted, **4**:31
- they may hide from men, but cannot hide from Allâh, **4**:108
- whoever earns, he earns it only against himself, **4**:111
- whoever earns a, and then throws on to someone innocent, **4**:112
- Allâh forgives not setting up partners in worship with Him, but forgives whom He pleases other sins than that, **4**:116
- those who commit, will get due recompense, **6**:120
- sinners will never be successful, **10**:17
- Allâh forgives all, **39**:53
- greater sins, **42**:37

Sinai, Mount, **19**:52; **23**:20; **95**:2

Sinners, their ears, eyes, and skins will testify against them, **41**:20-23

Sirât Bridge, **66**:8

Slanderer, **68**:11,12; **104**:1
Slaves, **2**:177,178; **4**:25,36,92; **5**:89; **24**:33; **58**:3; **90**:13 (see also Prisoners of war; Captives)
Sleep, a thing for rest, **78**:9
Sodom, **29**:31; **37**:136
Sodomy, 7:80-82; **11**:77-83; **15**:61-77; **29**:28,29
Solomon, **2**:102; **4**:163; **6**:84; **21**:78-82; **27**:15-44; **34**:12-14; **38**:30-40
  and the ants, **27**:18,19
  and the hoopoe, **27**:22-26
  and the Queen of Sabâ', **27**:22-44; **34**:15
Son, adopted, **33**:4,5
Soul (spirit, *Rûh*), **15**:29; **17**:85; **58**:22
Spend,
  in Allâh's Cause, **2**:195,215,254,262, 265,267,274; **3**:92,134; **8**:3; **9**:99; **13**:22; **14**:31; **22**:35; **32**:16; **35**:29; **36**:47; **47**:38; **57**:7; **63**:10; **64**:16
  which is beyond your needs, **2**:219
  likeness of those who, their wealth in the Way of Allâh, **2**:261
  to be seen of men, **2**:264; **4**:38
  whatever you, in Allâh's cause it will be repaid to you, **2**:272; **8**:60; **34**:39
  not with extravagance, or wastefully, **6**:141; **17**:26
  neither extravagant nor niggardly, **25**:67
  who close hands from spending in Allâh's Cause, **9**:67
Spirit (soul, *Rûh*), **15**:29
  its knowledge is with Allâh, **17**:85
  Allâh strengthens believers with, **58**:22
Spoils of war, **8**:41,69; **48**:15,19,20; **48**:15 (see also Booty)
Spying, **49**:12
Star, **53**:1,49; **86**:1-4
Stars, 7:54; **15**:16; **16**:12,16; **22**:18; **25**:61; **37**:6-10; **56**:75; **77**:8; **81**:2; **82**:2
Straight, Way, **1**:6 etc; Path, **6**:153 etc.
Striving, **4**:95; **8**:72,74,75; **9**:20,24,81; **22**:78; **25**:52; **29**:**69**:69; **47**:3; **60**:1; **61**:11
Suckling, the term of, foster mother, **2**:233
Suffering, poverty, loss of health and calamities; prosperity and wealth, 7:94-96
Sun, 7:54; **10**:5; **14**:32; **16**:12; **22**:18; **25**:61; **36**:38,40; **71**:16; **81**:1; **91**:1
Supreme success, **9**:72; **44**:57
Sûrah, **10**:38; **11**:13; **47**:20; its revelation increases faith, **9**:124-127
Suspicions, **49**:12
Sustenance, **19**:62 (see also Provision; Providence)
Suwâ', **71**:23
Tabûk, **9**:40-59, 81-99, 117,118,120-122
Taghâbun, S.**64**
Tâghût, **2**:256-257; **4**:51-60,76; **5**:60; **16**:36; **17**:39 see alse false gods.
Tâ-Hâ, S.**20**
Tahrîm, S.**66**
Takâthur, S.**102**
Takwîr, S.**81**
Talâq, S.**65**
Talh (banana tree), **56**:29
Tâlût (Saul), **2**:247-249
Târiq, S.**86**
Tasnîm (spring), **83**:27,28
Taubah, S.**9**
Tawâf (going round the Ka'ba), **2**:200; 7:29,31
Tayammum, **4**:43; **5**:6
Term, every nation has its appointed, no can anticipate nor delay it, 7:34; **10**:49; **15**:4,5; **16**:61; **20**:129
Territory, guard your, by army units, **3**:200
Test, by Allâh, **3**:154; **34**:21
Thamûd, 7:73-79; **11**:61-68; **17**:59; **25**:38; **26**:141-159; **27**:45-53; **29**:38; **41**:17; **51**:43-45; **54**:23-31; **69**:4-8; **85**:17-20; **89**:9-14; **91**:11-15

Thief, punishment, **5**:38,39
Throne, **7**:54,58; **9**:129; **10**:3; **13**:2; **20**:5; **23**:86,116; **32**:4; **40**:15; **57**:4; **85**:15
  on water, **11**:7
  eight angels bearing the,**39**:75; **40**:7; **69**:17
Time, **45**:24; **76**:1; **103**:1
Tîn, S.**95**
Torment, **3**:188; **6**:15,16; **10**:50-53; **11**:10; **13**:34; **16**:88; **46**:20; **70**:1,2
Township, never did We destroy a, but there was a known decree for it, **15**:4
Trade and property, **4**:29
Travel, have they not travelled through the earth, **6**:11; **10**:22; **12**:109; **22**:46; **27**:69; **29**:20; **30**:9,42; **34**:18; **35**:44; **40**:21,82; **47**:10
Treachery, **8**:58; **22**:38 (See Betray)
Treasure hoarded, **9**:35 and its footnote.
Treasures of Allâh, **6**:50
Tree of Eternity, **20**:120
Trees, **22**:18
Trials, **2**:214-218; **64**:15
Trumpet, on the Day of Resurrection, **6**:73; **18**:99; **20**:102; **23**:101; **27**:87; **36**:51; **39**:68; **50**:20; **69**:13; **74**:8; **78**:18; **79**:7; *Sakhkhah*, **80**:33
Trust offered to heavens, earth and mountains, but undertaken by man, **33**:72,73
Trusts (*Amânah*), **2**:283; **4**:58; **8**:27; **23**:8; **33**:72; **70**:32 (see *Amânah*)
Truth, **5**:48; **23**:70,71,90; **25**:33; **69**:51
  mix not with falsehood nor conceal, **2**:42
  has come and falsehood has vanished, **17**:81
  promise of, **46**:16,17
Tubba', people of, **44**:37;**50**:14
Tûr (Mount), **28**:29,46
Tûr, S.**52**
Tuwâ, valley of, **20**:12; **79**:16
Uhud, battle of, **3**:121-128, 140-180
Ummah (community, nation), **2**:143, 144; **10**:47,49; **11**:118;**16**:36,120
'Umrah, **2**:128,158,196
Usury (*Riba*), **2**:275,276,278-280; **3**:130; **4**:161, **30**:39
'Uzair, (see Ezra)
'Uzzâ, **53**:19
Veil, an invisible, **17**:45,46
Veiling, **24**:31; **33**:59
Verses, *Sab' Al-Mathâni,* **15**:87
Victory,
  given by Allâh, **48**:1
  through help from Allâh, **61**:13
Virtues, (see Righteousness; Believers)
Wadd, **71**:23
"Wait you, we too are waiting", **7**:71; **9**:52; **10**:102; **11**:122; **20**:135; **44**:59; **52**:31
Wâqi'ah, S.**56**
War against Allâh, **5**:33,34
Waste not by extravagance, **6**:141; **7**:31; **17**:26
Water, every living thing made from, **21**:30; **24**:45; **25**:54
  two seas, **18**:60; **25**:53; **35**:12; **55**:19,20
  Allâh's Throne on the, **11**:7
  rain, **23**:18
Way, the, **1**:6; **42**:52,53; **90**:10 etc.
  easy, make easy, **87**:8
  (see also Path)
Wayfarer, **2**:177,215; **8**:41; **17**:26; **29**:29; **30**: 38; **59**:7
Wealth,
  who has gathered, **104**:2-4
  spending in Allâh's Cause (see Spend)
Wealth and children, adornment of the life of this world, **18**:46
Weight and Measure, give full, **11**:85;**17**:35; **83**:1-5
Widows, **2**:234,235,240
Will of Allâh, **10**:99,100; **30**:5; **81**:29; **82**:8
Will of man, to walk straight, unless Allâh wills, **28**:29

Winds, **77**:1-3
  as heralds of glad tidings, **7**:57; **30**:46
  raising clouds, causing water, **15**:22; **30**:48
  turning yellow, **30**:51
Wine (in Paradise),
  pure drinks, **37**:45; **76**:21
  white, delicious, **37**:46
  rivers of, **47**:15
  pure sealed, **83**:25
Wish not for the things in which Allâh has made some to excel others, **4**:32
Witnesses,
  to covenant of the Prophets, **3**:81
  over mankind, **2**:143; **22**:78
  for a contract, **2**:282
  two women against one man, **2**:282
  to illegal sexual intercourse, **4**:16; **24**:2
  be just, **5**:8
  hands and legs will bear witness, **36**:65
  man against himself, **75**:14
Witnessing Day and Witnessed Day, **85**:3
Wives,
  are a tilth for you, **2**:223
  cover for you, **2**:187
  of your own kind, **16**:72
Woman, the disputing, **58**:1,2
Women, **2**:222,223; **4**:15,19-22,34,127
  who accuse chaste, **24**:4,5,11-17,23-26
  veiling, **24**:31; **33**:59
  believing, as emigrants, **60**:10-12
  not making clear herself in dispute, **43**:17,18
Wood, dwellers of the, **15**:78; **38**:13; **50**:14 (see also *Aikah*; Madyan) **26**:176-191
World, life of this,
  is nothing but play and amusement, **6**:32; **29**:64; **47**:36; **57**:20
  deceives men, **6**:130
  little is the enjoyment of the, than the Hereafter, **9**:38; **13**:26; **28**:60,61
  whoever desires, gets therein, but then there will be no portion in the Hereafter, **11**:15,16; **17**:18; **42**:20
  wealth and children, adornment of the, **18**:46
  who love the present, and leave the Hereafter, **75**:20,21; **76**:27
Writing, for contracts, **2**:282
Wrongdoers, **11**:18-22,101-104,116,117; **39**:47 (see also Disbelievers)
Wudû (Ablutions), **4**:43; **5**:6
Yaghûth, **71**:23
Yahyâ (John),
  glad tidings of, **3**:39; **21**:90
  righteous, **6**:85
  wise; sympathetic; dutiful, **19**:12-15
Yâ-Sîn, S.**36**
Yathrib (Al-Madinah), people of, **33**:13
Ya'ûq, **71**:23
Yûnus, S.**10** (see Jonah)
Yûsuf, S.**12** (see Joseph)
Zabur, **21**:105
Zachariah (Zakariyyâ), **3**:37-41; **6**:85; **19**:2-11; **21**:89,90
Zaid Ibn Harithah, slave of the Prophet, **33**:37,38
Zakât, **2**:3,43,83,110,177,277; **3**:85; **4**:77,162; **5**:12,55; **6**:141; **7**:156; **9**:5, 11,18,71; **19**:31,55; **21**:73; **22**:41,78; **23**:4; **24**:37,56; **27**:3; **30**:39; **31**:4; **33**:33; **41**:7; **58**:13; **73**:20; **98**:5
  objects of *Zakât* and charity, **2**:273; **9**:60
Zanjabîl, **76**:17
Zalzalah, S.**99**
Zamzam, footnote of **14**:37
Zaqqûm, **17**:60; **37**:62-66; **44**:43-46; **56**:52
Zihâr, **33**:4; **58**:2-4
Zukhruf, S.**43**
Zumar, S.**39**

تعريف هذا المصحف الشريف

كُتِب هذا المصحفُ وضُبط على مايوافق روايةَ حفص بن سليمان ابن المغيرة الأسَدىّ الكُوفىّ لقراءة عاصم بن أبى النَّجود الكوفىّ التابعىّ عن أبى عبدالرحمن عبدالله بن حَبيب السُّلمىّ عن عثمانَ بن عفَّان وعلىّ بن أبى طالب وزيد بن ثابت وأُبَىّ بن كَعْب عن النبىِّ صلى الله عليه وسلم .

وأُخِذَ هجاؤه مما رواه علماء الرسم عن المصاحف التى بعث بها الخليفة الراشد عثمان بن عفَّان رضى الله عنه إلى البصرة والكوفة والشام ومكة ، والمصحف الذى جعله لأهل المدينة ، والمصحف الذى اختص به نفسه ، وعن المصاحف المنتسخة منها . وقد روعى فى ذلك مانقله الشيخان أبو عمرو الدانى وأبوداود سليمان بن نجاح مع ترجيح الثانى عند الاختلاف .

هذا وكل حرف من حروف هذا المصحف موافق لنظيره فى المصاحف العثمانية الستة السابق ذكرها .

وأُخِذَت طريقةُ ضبطه مما قرره علماء الضبط على حسب ماورد فى كتاب «الطراز على ضبط الخراز» للإمام التَّنَسىّ مع الأخذ بعلامات الخليل بن أحمد وأتباعه من المشارقة ، بدلا من علامات الأندلسيّين والمغاربة .

واتُّبِعَتْ فى عد آياته طريقة الكوفيين عن أبى عبدالرحمن عبدالله ابن حبيب السُّلمِىِّ عن على بن أبى طالب رضى الله عنه على حسب ماورد فى كتاب «ناظمة الزُّهر» للإمام الشاطبىّ ، وغيرها من الكتب المدوّنة فى علم الفواصل ، وآى القرءان على طريقتهم ٦٢٣٦ آية .

وأُخِذَ بيانُ أوائل أجزائه الثلاثين وأحزابه الستين وأرباعها من كتاب «غيث النفع» للعلامة السَّفَاقُسِىِّ . و «ناظمة الزهر» للإمام الشاطبىِّ وشرحها . و « تحقيق البيان » للشيخ محمد المتولى ، و «إرشاد القراء والكاتبين» ، لأبى عيد رضوان المخلِّلاتى .

وأُخِذَ بيانُ مكيِّه ومدنيِّه فى الجدول الملحق بآخر المصحف ، من «كتاب أبى القاسم عمر بن محمد بن عبد الكافى» و «كتب القراءات والتفسير» على خلاف فى بعضها .

وأُخِذَ بيان وقوفه وعلاماتها مما قررته اللجنة فى جلساتها التى عقدتها لتحديد هذه الوقوف على حسب مااقتضته المعانى التى ظهرت لها مسترشدة فى ذلك بأقوال الأئمة من المفسرين وعلماء الوقف والابتداء .

وأُخِذَ بيان السجدات ومواضعها من كتب الفقه والحديث على خلاف فى خمس منها لم نشر إليه فى هامش المصحف وهى السجدة الثانية بسورة الحج والسجدات الواردة فى السور الآتية : صٓ والنجم والانشقاق والعلق .

وأُخِذَ بيانُ مواضع السكتات عند حفص من «الشاطبية» وشراحها وتعرف كيفيتها بالتلقى من أفواه المشايخ .

﴿اصطلاحات الضبط﴾

وَضْع الصِّفر المستدير (٥) فوق حرفِ عِلَّة يدل على زيادة ذلك الحرف فلا يُنْطقُ به فى الوصل ولا فى الوقف ، نحو : يَتْلُوا۟ صُحُفًا . أُو۟لَـٰٓئِكَ . مِن نَّبَإِى۟ ٱلْمُرْسَلِينَ . بَنَيْنَـٰهَا بِأَيْي۟دٍ .

ووضْع الصِّفر المستطيل القائم (٠) فوق أَلِف بعدها متحرّك يدلُّ على زيادتها وصلا لاوقفا ، نحو : أَنَا۠ خَيْرٌ مِّنْهُ . لَّـٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى . وأهملت الألف التى بعدها ساكن ، نحو : أَنَا ٱلنَّذِيرُ. من وضع الصفر المستطيل فوقها وإن كان حكمها مثل التى بعدها متحرك فى أنها تسقط وصلا وتثبت وقفا لعدم توهم ثبوتها وصلا .

ووضع رأس خاء صغيرة (بدون نقطة) (◌ْ) فوق أى حرف يدُلُّ على سكون ذلك الحرف وعلى أنه مُظْهَر بحيث يقْرَعه اللسانُ ، نحو : مِنْ خَيْرٍ . وَيَنْـَٔوْنَ عَنْهُ . قَدْ سَمِعَ . أَوَعَظْتَ . وَخُضْتُمْ .

وتعريَة الحرف من علامة السكون مع تشديد الحرفِ التالى يدُلُّ على إدغام الأوَّل فى الثانى إدغاماً كاملًا ، نحو : أُجِيبَت دَّعْوَتُكُمَا . يَلْهَث ذَّٰلِكَ . وَقَالَت طَّآئِفَةٌ . وَمَن يُكْرِههُّنَّ . وكذا قوله تعالى « أَلَمْ نَخْلُقكُّم » على أرجح الوجهين فيه .

وتعريته مع عدم تشديد التالى يدُلُّ على إدغام الأول فى الثانى إدغاما ناقصا نحو مَن يَقُولُ . مِن وَالٍ . فَرَطتُمْ . بَسَطتَ . أو إخفائه عنده فلا هو مظهر حتى يقرعه اللسان ولا هو مُدْغَم حتى يقلب من جنس تاليه نحو مِن تَحْتِهَا . مِن ثَمَرَةٍ . إِنَّ رَبَّهُم بِهِمْ .

ووضعُ ميم صغيرة (م) بدَلَ الحركة الثانية من المنوَّن أو فوقَ النون الساكنة بدَلَ السكون مع عدم تشديد الباء التالية يدُلُّ على قلب التنوين أو النون ميماً ، نحو : عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ . جَزَآءَۢ بِمَا كَانُواْ . مُۢنۢبَثًّا .

وتركيب الحركتين : (ضمتين أو فتحتين أو كسرتين) هكذا : ـٌ ـً ـٍ يدُلُّ على إظهار التنوين ، نحو : سَمِيعٌ عَلِيمٌ . وَلَا شَرَابًا إِلَّا . وَلِكُلِّ قَوْمٍ هَادٍ .

وتتابُعُهما هكذا ـٌ ـً ـٍ مع تشديد التالى يدُلُّ على الإدغام الكامل نحو : خُشُبٌ مُّسَنَّدَةٌ . غَفُورًا رَّحِيمًا . وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ .

وتتابُعهما مع عدم التشديد يدُلُّ على الإدغام الناقص نحو: وُجُوهٌ يَوْمَئِذٍ . رَحِيمٌ وَدُودٌ . أو الإخفاء ، نحو : شِهَابٌ ثَاقِبٌ . سِرَاعًا ذَٰلِكَ . بِأَيْدِى سَفَرَةٍ كِرَامٍ . فتركيب الحركتين بمنزلة وضع السكون على الحرف . وتتابعهما بمنزلة تَعْريته عنه .

والحروفُ الصغيرة تدل على أعيان الحروف المتروكة فى

المصاحف العُثْمانية مع وجوب النطق بها ، نحو : ذَٰلِكَ ٱلْكِتَٰبُ . يَلْوُۥنَ أَلْسِنَتَهُم . إِنَّ وَلِـِّۧيَ ٱللَّهُ . إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ . وَكَذَٰلِكَ نُـۨجِي ٱلْمُؤْمِنِينَ .

وكان علماء الضبط يلحقون هذه الأحرف حمراء بقدر حروف الكتابة الأصلية ولكن تعسَّر ذلك فى المطابع فاكتفى بتصغيرها فى الدلالة على المقصود .

وإذا كان الحرف المتروك له بدلٌ فى الكتابة الأصلية عُوِّل فى النطق على الحرف الملْحَق لا على البدل ، نحو: ٱلصَّلَوٰةَ . ٱلرِّبَوٰاْ . ٱلتَّوْرَىٰةِ . ونحو : وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ . فِى ٱلْخَلْقِ بَصْۜطَةً . فإن وضعت السين تحت الصاد دلَّ على أن النُّطق بالصاد أشهر وذلك فى لفظ : ٱلْمُصَۣيْطِرُونَ .

ووضع هذه العلامة (~) فوق الحرف يدل على لزوم مدّه مدّا زائدا على المدّ الأصلى الطبيعى ، نحو : الٓمٓ . ٱلطَّآمَّةُ . قُرُوٓءٍ . سِيٓءَ بِهِمْ . شُفَعَٰٓؤُاْ . تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ . لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ . بِمَآ أُنزِلَ . على تفصيل يعلم من فنّ التجويد . ولا تستعمل هذه العلامة للدلالة على ألف محذوفة بعد ألف مكتوبة مثل آمنوا كما وُضع غلطا فى كثير من المصاحف بل تكتب ءامنوا بهمزة وألف بعدها .

والدائرة المحلاة التى فى جوفها رقم تدل بهيئتها على انتهاء

الآية وبرقمها على عدد تلك الآية فى السورة ، نحو : إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ﴿٣﴾ ولا يجوز وضعها قبل الآية ألبتة فلذلك لا توجد فى أوائل السُّوَر ، وتُوجد دائما فى أواخرها .

وتدل هذه العلامة (۞) على بداية الأجزاء والأحزاب وأنصافها وأرباعها .

ووضعُ خطٍّ أُفقيٍّ فوق كلمة يدل على مُوجب السَّجدة .

ووضع هذه العلامة (۩) بعد كلمة يدل على موضع السجدة نحو: وَلِلَّهِ يَسْجُدُ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِ مِن دَآبَّةٍ وَٱلْمَلَٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ ﴿٥٠﴾ .

ووضع النقطة الخالية الوسط المُعَيَّنة الشكل (٥) تحت الراء فى قوله تعالى : بِسْمِ ٱللَّهِ مَجْرٜىٰهَا . يدل على إمالة الفتحة إلى الكسرة ، وإمالة الألف إلى الياء . وكان النُّقَّاط يضعونها دائرة حمراء فلما تعسر ذلك فى المطابع عُدِل إلى الشكل المُعَيَّن .

ووضعُ النقطة المذكورة فوق آخر الميم قُبَيْل النون المشدّدة من قوله تعالى : مَا لَكَ لَا تَأْمَ۫نَّا عَلَىٰ يُوسُفَ . يَدُل على الإشمام (وهو ضم الشفتين) كمن يريد النطق بضمة إشارة إلى أن الحركة المحذوفة ضمة (من غير أن يظهر لذلك أثر فى النطق) .

ووضع نقطة مدوّرة مسدودة الوسط (•) فوق الهمزة الثانية من قوله تعالى : ءَاْعْجَمِيٌّ وَعَرَبِيٌّ . يدل على تسهيلها بينَ بينَ أى بين الهمزة والألف .

ووضع حرف السين فوق الحرف الأخير فى بعض الكلمات يدل على السكت على ذلك الحرف فى حال وصله بما بعده سكتة يسيرة من غير تنفس .

وورد عن حفص عن عاصم السكت بلا خلاف من طريق الشاطبية على ألف ﴿ عِوَجَاۜ ﴾ بسورة الكهف ، وألف ﴿ مَّرْقَدِنَاۜ ﴾ بسورة يٰسٓ ، ونون ﴿ مَنْۜ رَاقٍ ﴾ بسورة القيامة ، ولام ﴿ بَلْۜ رَانَ ﴾ بسورة المطففين .

ويجوز له فى هاء ﴿ مَالِيَهْۜ ﴾ بسورة الحاقة وجهان :

أحدهما : إظهارها مع السكت ، وثانيهما : إدغامها فى الهاء التى بعدها فى لفظ ﴿هَلَكَ﴾ .

وقد ضبط هذا الموضع على وجه الإظهار مع السكت ، لأنه هو الأرجح ، وذلك بوضع علامة السكون على الهاء الأولى ، مع تجريد الهاء الثانية من علامة التشديد للدلالة على الإظهار ، ووضع حرف السين على هاء ﴿ مَالِيَهْۜ ﴾ للدلالة على السكت عليها سكتة يسيرة بدون تنفس ، لأن الإظهار لايتحقق وصلا إلا بالسكت .

وإلحاق واو صغيرة بعد هاء ضمير المفرد الغائب إذا كانت مضمومة يدل على صلة هذه الهاء بواو لفظية فى حال الوصل . وإلحاق ياء صغيرة

مردودة إلى خلف بعد هاء الضمير المذكور إذا كانت مكسورة يدل على صلتها بياء لفظية فى حال الوصل أيضا .

وتكون هذه الصلة بنوعيها من قبيل المد الطبيعى إذا لم يكن بعدها همز ، فتمد بمقدار حركتين : نحو قوله تعالى ﴿ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴾

وتكون من قبيل المد المنفصل إذاكان بعدها همز ، فتوضع عليها علامة المد ، وتمد بمقدار أربع حركات أوخمس نحو قوله تعالى :﴿ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ﴾ ، وقوله جل وعلا :

﴿ وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ ﴾ .

والقاعدة أن حفصا عن عاصم يصل كل هاء ضمير للمفرد الغائب بواو لفظية إذا كانت مضمومة ، وياء لفظية إذا كانت مكسورة بشرط أن يتحرك ماقبل هذه الهاء ومابعدها ، وقد استثنى من ذلك مايأتى :

(١) – الهاء من لفظ ﴿يَرْضَهُ﴾ فى سورة الزمر . فإن حفصا ضمها بدون صلة .

(٢) – الهاء من لفظ ﴿أَرْجِهْ﴾ فى سورتى الأعراف والشعراء فإنه سكنها .

(٣) – الهاء من لفظ ﴿ فَأَلْقِهْ ﴾ فى سورة النمل ، فإنه سكنها أيضا.

وإذا سكن ماقبل هاء الضمير المذكورة ، وتحرك مابعدها فإنه لايصلها إلا فى لفظ ﴿فِيهِۦ﴾ فى قوله تعالى :

﴿ وَيَخْلُدْ فِيهِۦ مُهَانًا ﴾ فى سورة الفرقان .

أما إذا سكن مابعد هذه الهاء سواء أكان ماقبلها متحركا أم ساكنا

فإن الهاء لاتوصل مطلقا ، لئلا يجتمع ساكنان .

نحو قوله تعالى : ﴿ لَهُ ٱلْمُلْكُ ﴾ ، ﴿ وَءَاتَيْنَـٰهُ ٱلْإِنجِيلَ ﴾ ﴿ فَأَنزَلْنَا بِهِ ٱلْمَآءَ ﴾ ، ﴿ إِلَيْهِ ٱلْمَصِيرُ ﴾ .

تنبيهات :

(١) – فى سورة الروم ورد لفظ ﴿ ضَعْفٍ ﴾ مجرورا فى موضعين ومنصوبا فى موضع واحد .

وذلك فى قوله تعالى : ﴿ ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِنۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنۢ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ﴾

ويجوز لحفص فى هذه المواضع الثلاثة وجهان : أحدهما : فتح الضاد ، وثانيهما : ضمها .

والوجهان مقروء بهما ، والفتح مقدم فى الأداء .

(٢) – فى لفظ ﴿ ءَاتَىٰنِۦَ ﴾ فى سورة النمل وجهان لحفص وقفا .

أحدهما إثبات الياء ساكنة ، وثانيهما : حذفها ، مع الوقف على النون .

أما فى حال الوصل فتثبت الياء مفتوحة .

(٣) – وفى لفظ ﴿ سَلَـٰسِلَا۟ ﴾ فى سورة الإنسان وجهان أيضا وقفا .

أحدهما : إثبات الألف الأخيرة ، وثانيهما : حذفها ، مع الوقف على اللام ساكنة .

أما فى حال الوصل فتحذف الألف .

وهذه الأوجه التى تقدمت لحفص عن عاصم ذكرها الإمام الشاطبى فى نظمه المسمى « حرز الأمانى ووجه التهانى ».

هذا ، والمواضع التى تختلف فيها الطرق ضُبطت لحفصٍ بمايوافق طريق النظم المذكور .

﴿ علامات الوقف ﴾

م علامة الوقف اللازم ، نحو : إِنَّمَا يَسۡتَجِيبُ ٱلَّذِينَ يَسۡمَعُونَۘ وَٱلۡمَوۡتَىٰ يَبۡعَثُهُمُ ٱللَّهُ .

لا علامةُ الوقف الممنوع ، نحو : ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ طَيِّبِينَۙ يَقُولُونَ سَلَٰمٌ عَلَيۡكُمُ ٱدۡخُلُواْ ٱلۡجَنَّةَ .

ج علامة الوقف الجائز جوازا مستوى الطَّرفين ، نحو : نَّحۡنُ نَقُصُّ عَلَيۡكَ نَبَأَهُم بِٱلۡحَقِّۚ إِنَّهُمۡ فِتۡيَةٌ ءَامَنُواْ بِرَبِّهِمۡ .

صلى علامة الوقف الجائز مع كون الوصل أوْلَى ، نحو : وَإِن يَمۡسَسۡكَ ٱللَّهُ بِضُرّٖ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَۖ وَإِن يَمۡسَسۡكَ بِخَيۡرٖ فَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ .

قلى علامة الوقف الجائز مع كون الوقف أوْلَى ، نحو: قُل رَّبِّيٓ أَعۡلَمُ بِعِدَّتِهِم مَّا يَعۡلَمُهُمۡ إِلَّا قَلِيلٞۗ فَلَا تُمَارِ فِيهِمۡ .

ۛ ۛ علامة تعانُق الوقف بحيث إذا وُقِف على أحد الموضعين لا يصح الوقف على الآخر ، نحو : ذَٰلِكَ ٱلۡكِتَٰبُ لَا رَيۡبَۛ فِيهِۛ هُدٗى لِّلۡمُتَّقِينَ .

﴿ فهرس بأسماء السور وبيان المكي والمدني منها ﴾

APPENDIX-I

INDEX OF SÛRAH — CHAPTERS

Sûrah	No.	Page			الصفحة	رقمها	السورة
Al-Fâtihah	1	1	Makki	مكية	١	١	الفاتحة
Al-Baqarah	2	3	Madani	مدنية	٣	٢	البقرة
Âl-'Imrân	3	67	Madani	مدنية	٦٧	٣	آل عمران
An-Nisâ'	4	106	Madani	مدنية	١٠٦	٤	النساء
Al-Mâ'idah	5	141	Madani	مدنية	١٤١	٥	المائدة
Al-An'âm	6	169	Makki	مكية	١٦٩	٦	الأنعام
Al-A'râf	7	200	Makki	مكية	٢٠٠	٧	الأعراف
Al-Anfâl	8	231	Madani	مدنية	٢٣١	٨	الأنفال
At-Taubah	9	243	Madani	مدنية	٢٤٣	٩	التوبة
Yûnus	10	269	Makki	مكية	٢٦٩	١٠	يونس
Hûd	11	286	Makki	مكية	٢٨٦	١١	هود
Yûsuf	12	304	Makki	مكية	٣٠٤	١٢	يوسف
Ar-Ra'd	13	320	Madani	مدنية	٣٢٠	١٣	الرعد
Ibrâhîm	14	328	Makki	مكية	٣٢٨	١٤	إبراهيم
Al-Hijr	15	338	Makki	مكية	٣٣٨	١٥	الحجر
An-Nahl	16	347	Makki	مكية	٣٤٧	١٦	النحل
Al-Isrâ'	17	368	Makki	مكية	٣٦٨	١٧	الإسراء
Al-Kahf	18	385	Makki	مكية	٣٨٥	١٨	الكهف
Maryam	19	402	Makki	مكية	٤٠٢	١٩	مريم
Tâ-Hâ	20	414	Makki	مكية	٤١٤	٢٠	طه
Al-Anbiyâ'	21	429	Makki	مكية	٤٢٩	٢١	الأنبياء
Al-Hajj	22	442	Madani	مدنية	٤٤٢	٢٢	الحج
Al-Mu'minûn	23	455	Makki	مكية	٤٥٥	٢٣	المؤمنون
An-Nûr	24	466	Madani	مدنية	٤٦٦	٢٤	النور

﴿ فِهرِسُ بِأَسْمَاءِ السُّوَرِ وَبَيَانُ الْمَكِّيِّ وَالْمَدَنِيِّ مِنْهَا ﴾

APPENDIX-I

INDEX OF SÛRAH — CHAPTERS

Sûrah	No.	Page			الصَّفحَة	رَقمهَا	السُّورَة
Al-Furqân	25	478	Makki	مَكيّة	٤٧٨	٢٥	الفُرقان
Ash-Shu'arâ'	26	488	Makki	مَكيّة	٤٨٨	٢٦	الشُّعَرَاء
An-Naml	27	504	Makki	مَكيّة	٥٠٤	٢٧	النَّمل
Al-Qasas	28	516	Makki	مَكيّة	٥١٦	٢٨	القَصَص
Al-'Ankabût	29	529	Makki	مَكيّة	٥٢٩	٢٩	العَنكبوت
Ar-Rûm	30	540	Makki	مَكيّة	٥٤٠	٣٠	الرُّوم
Luqmân	31	549	Makki	مَكيّة	٥٤٩	٣١	لقمَان
As-Sajdah	32	555	Makki	مَكيّة	٥٥٥	٣٢	السَّجدَة
Al-Ahzâb	33	559	Madani	مَدَنيّة	٥٥٩	٣٣	الأحزَاب
Saba'	34	573	Makki	مَكيّة	٥٧٣	٣٤	سَبَإ
Fâtir	35	581	Makki	مَكيّة	٥٨١	٣٥	فَاطِر
Yâ-Sîn	36	588	Makki	مَكيّة	٥٨٨	٣٦	يسٓ
As-Sâffât	37	596	Makki	مَكيّة	٥٩٦	٣٧	الصَّافات
Sâd	38	609	Makki	مَكيّة	٦٠٩	٣٨	صٓ
Az-Zumar	39	618	Makki	مَكيّة	٦١٨	٣٩	الزُّمَر
Ghâfir	40	630	Makki	مَكيّة	٦٣٠	٤٠	غَافِر
Fussilat	41	642	Makki	مَكيّة	٦٤٢	٤١	فُصِّلَت
Ash-Shûra	42	651	Makki	مَكيّة	٦٥١	٤٢	الشُّورىٰ
Az-Zukhruf	43	660	Makki	مَكيّة	٦٦٠	٤٣	الزُّخرُف
Ad-Dukhân	44	670	Makki	مَكيّة	٦٧٠	٤٤	الدُّخَان
Al-Jâthiyah	45	675	Makki	مَكيّة	٦٧٥	٤٥	الجَاثِيَة
Al-Ahqâf	46	681	Makki	مَكيّة	٦٨١	٤٦	الأحقاف
Muhammad	47	687	Madani	مَدَنيّة	٦٨٧	٤٧	مُحَمَّد
Al-Fath	48	693	Madani	مَدَنيّة	٦٩٣	٤٨	الفَتح

﴿ فهرس بأسماء السور وبيان المكي والمدني منها ﴾

APPENDIX-I

INDEX OF SÛRAH — CHAPTERS

Sûrah	No.	Page			الصفحة	رقمها	السورة
Al-Hujurât	49	698	Madani	مدنية	٦٩٨	٤٩	الحجرات
Qâf	50	701	Makki	مكية	٧٠١	٥٠	ق
Adh-Dhâriyât	51	706	Makki	مكية	٧٠٦	٥١	الذاريات
At-Tûr	52	713	Makki	مكية	٧١٣	٥٢	الطور
An-Najm	53	717	Makki	مكية	٧١٧	٥٣	النجم
Al-Qamar	54	723	Makki	مكية	٧٢٣	٥٤	القمر
Ar-Rahmân	55	727	Madani	مدنية	٧٢٧	٥٥	الرحمن
Al-Wâqi‘ah	56	733	Makki	مكية	٧٣٣	٥٦	الواقعة
Al-Hadîd	57	739	Madani	مدنية	٧٣٩	٥٧	الحديد
Al-Mujadilah	58	745	Madani	مدنية	٧٤٥	٥٨	المجادلة
Al-Hashr	59	749	Madani	مدنية	٧٤٩	٥٩	الحشر
Al-Mumtahanah	60	753	Madani	مدنية	٧٥٣	٦٠	الممتحنة
As-Saff	61	756	Madani	مدنية	٧٥٦	٦١	الصف
Al-Jumu‘ah	62	759	Madani	مدنية	٧٥٩	٦٢	الجمعة
Al-Munâfiqûn	63	761	Madani	مدنية	٧٦١	٦٣	المنافقون
At-Taghâbun	64	763	Madani	مدنية	٧٦٣	٦٤	التغابن
At-Talâq	65	765	Madani	مدنية	٧٦٥	٦٥	الطلاق
At-Tahrîm	66	768	Madani	مدنية	٧٦٨	٦٦	التحريم
Al-Mulk	67	771	Makki	مكية	٧٧١	٦٧	الملك
Al-Qalam	68	774	Makki	مكية	٧٧٤	٦٨	القلم
Al-Hâqqah	69	780	Makki	مكية	٧٨٠	٦٩	الحاقة
Al-Ma‘ârij	70	783	Makki	مكية	٧٨٣	٧٠	المعارج
Nûh	71	787	Makki	مكية	٧٨٧	٧١	نوح
Al-Jinn	72	790	Makki	مكية	٧٩٠	٧٢	الجن

﴿فهرس بأسماء السور وبيان المكي والمدني منها﴾

APPENDIX-I

INDEX OF SÛRAH — CHAPTERS

Sûrah	No.	Page			الصفحة	رقمها	السورة
Al-Muzzammil	73	793	Makki	مكية	٧٩٣	٧٣	المزمل
Al-Muddaththir	74	795	Makki	مكية	٧٩٥	٧٤	المدثر
Al-Qiyâmah	75	799	Makki	مكية	٧٩٩	٧٥	القيامة
Al-Insân	76	802	Madani	مدنية	٨٠٢	٧٦	الإنسان
Al-Mursalât	77	805	Makki	مكية	٨٠٥	٧٧	المرسلات
An-Naba'	78	809	Makki	مكية	٨٠٩	٧٨	النبإ
An-Nâzi'ât	79	812	Makki	مكية	٨١٢	٧٩	النازعات
'Abasa	80	815	Makki	مكية	٨١٥	٨٠	عبس
At-Takwîr	81	817	Makki	مكية	٨١٧	٨١	التكوير
Al-Infitâr	82	819	Makki	مكية	٨١٩	٨٢	الانفطار
Al-Mutaffifîn	83	821	Makki	مكية	٨٢١	٨٣	المطففين
Al-Inshiqâq	84	824	Makki	مكية	٨٢٤	٨٤	الانشقاق
Al-Burûj	85	825	Makki	مكية	٨٢٥	٨٥	البروج
At-Tariq	86	828	Makki	مكية	٨٢٨	٨٦	الطارق
Al-A'lâ	87	830	Makki	مكية	٨٣٠	٨٧	الأعلى
Al-Ghâshiyah	88	831	Makki	مكية	٨٣١	٨٨	الغاشية
Al-Fajr	89	833	Makki	مكية	٨٣٣	٨٩	الفجر
Al-Balad	90	835	Makki	مكية	٨٣٥	٩٠	البلد
Ash-Shams	91	837	Makki	مكية	٨٣٧	٩١	الشمس
Al-Lail	92	838	Makki	مكية	٨٣٨	٩٢	الليل
Ad-Duhâ	93	840	Makki	مكية	٨٤٠	٩٣	الضحى
Ash-Sharh	94	841	Makki	مكية	٨٤١	٩٤	الشرح
At-Tîn	95	841	Makki	مكية	٨٤١	٩٥	التين
Al-'Alaq	96	842	Makki	مكية	٨٤٢	٩٦	العلق

﴿ فهرس بأسماء السور وبيان المكي والمدني منها ﴾

APPENDIX-I

INDEX OF SÛRAH — CHAPTERS

Sûrah	No.	Page			الصفحة	رقمها	السورة
Al-Qadr	97	843	Makki	مكية	٨٤٣	٩٧	القدر
Al-Bayyinah	98	844	Madani	مدنية	٨٤٤	٩٨	البينة
Az-Zalzalah	99	845	Madani	مدنية	٨٤٥	٩٩	الزلزلة
Al-'Âdiyât	100	846	Makki	مكية	٨٤٦	١٠٠	العاديات
Al-Qâri'ah	101	847	Makki	مكية	٨٤٧	١٠١	القارعة
At-Takâthur	102	848	Makki	مكية	٨٤٨	١٠٢	التكاثر
Al-'Asr	103	849	Makki	مكية	٨٤٩	١٠٣	العصر
Al-Humazah	104	849	Makki	مكية	٨٤٩	١٠٤	الهمزة
Al-Fîl	105	850	Makki	مكية	٨٥٠	١٠٥	الفيل
Quraish	106	851	Makki	مكية	٨٥١	١٠٦	قريش
Al-Mâ'ûn	107	851	Makki	مكية	٨٥١	١٠٧	الماعون
Al-Kauthar	108	852	Makki	مكية	٨٥٢	١٠٨	الكوثر
Al-Kâfirûn	109	852	Makki	مكية	٨٥٢	١٠٩	الكافرون
An-Nasr	110	853	Madani	مدنية	٨٥٣	١١٠	النصر
Al-Masad	111	853	Makki	مكية	٨٥٣	١١١	المسد
Al-Ikhlâs	112	854	Makki	مكية	٨٥٤	١١٢	الإخلاص
Al-Falaq	113	855	Makki	مكية	٨٥٥	١١٣	الفلق
An-Nâs	114	856	Makki	مكية	٨٥٦	١١٤	الناس

إِنَّ وَزَارَةَ الشُّؤُونِ الإِسْلَامِيَّةِ وَالأَوْقَافِ وَالدَّعْوَةِ وَالإِرْشَادِ
فِي المَمْلَكَةِ العَرَبِيَّةِ السُّعُودِيَّةِ
المُشْرِفَةَ عَلَى مُجَمَّعِ المَلِكِ فَهْدٍ
لِطِبَاعَةِ المُصْحَفِ الشَّرِيفِ فِي المَدِينَةِ المُنَوَّرَةِ
إِذْ يَسُرُّهَا أَنْ يُصْدِرَ المُجَمَّعُ هَذِهِ الطَّبْعَةَ مِنَ القُرْآنِ الكَرِيمِ
وَتَرْجَمَةَ مَعَانِيهِ إِلَى اللُّغَةِ الإِنْكِلِيزِيَّةِ
تَسْأَلُ اللَّهَ أَنْ يَنْفَعَ بِهِ عُمُومَ المُسْلِمِينَ
وَأَنْ يَجْزِيَ
خَادِمَ الحَرَمَيْنِ الشَّرِيفَيْنِ المَلِكَ فَهْدَ بْنَ عَبْدِ العَزِيزِ آلَ سُعُودٍ
أَحْسَنَ الجَزَاءِ عَلَى جُهُودِهِ العَظِيمَةِ فِي نَشْرِ كِتَابِ اللَّهِ الكَرِيمِ
وَاللَّهُ وَلِيُّ التَّوْفِيقِ

The Ministry of Islamic Affairs, Endowments, Da‘wah and Guidance of the Kingdom of Saudi Arabia which supervises King Fahd Complex For The Printing of The Holy Qur’an in Madinah Munawwarah is greatly pleased at the publication, by the Complex, of this edition of the Noble Qur’an with the translation of its meanings in English. May Allâh make it useful to the Muslims, and grant the Custodian of the two Holy Mosques King Fahd bin ‘Abd al-‘Aziz ÂL-Sa‘ud the best reward for his ceaseless effort to disseminate the Noble Book of Allâh . And it is Allâh Who bestows success.

بعون الله وتوفيقه
تم طبع هذا المصحف الشريف
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لطباعة المصحف الشريف بالمدينة المنورة
بإشراف وزارة الشؤون الإسلامية
والأوقاف والدعوة والإرشاد في
المملكة العربية السعودية
عام ١٤١٩ هـ

مجمع الملك فهد لطباعة المصحف الشريف
المراقبة النهائية
٣٢٥

حقوق الطبع محفوظة
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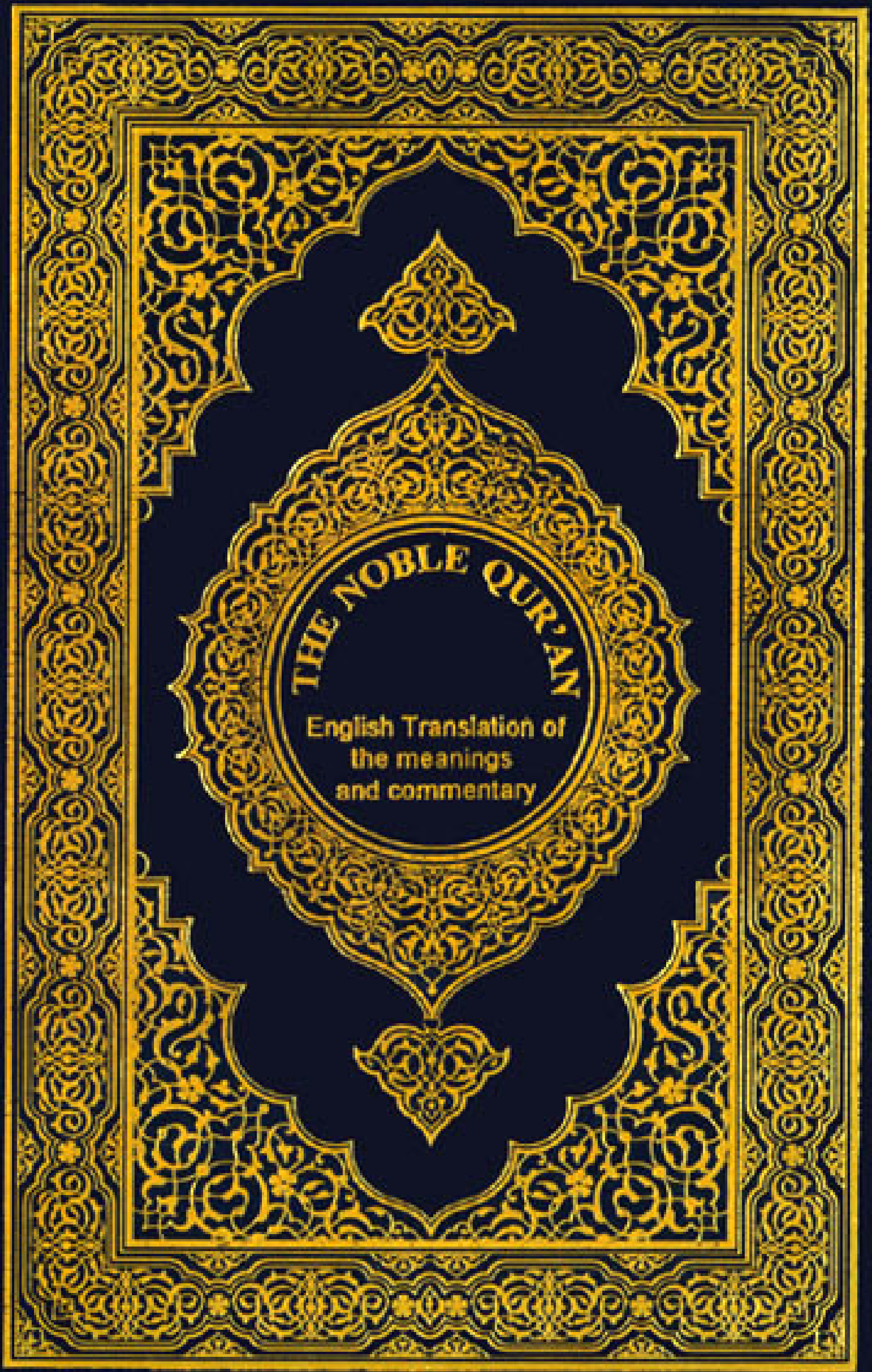

THE NOBLE QUR'AN

English Translation of
the meanings
and commentary